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EMILIUS;
OR, A
TREATISE
OF
EDUCATION.

Translated from the French of

J. J. ROUSSEAU,
Citizen of GENEVA.

Sanabilibus ægrotamus malis; ipsaque nos in rectum genitos Natura, si emendari velimus, juvat. SEN. de Ira.

IN THREE VOLUMES.

VOL. III.

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THE UNIVERSITY OF CHICAGO



EMILIUS;

OR, A

TREATISE

OF

EDUCATION.

BOOK V.

WE are now arrived at the last stage of youth, but not at the unravelling of the piece.

It is not fit that man should live alone. Emilius is a man; we have promised him a help-mate, and we must keep our word. This help-mate is Sophia. Where is her abode? In what part of the country shall we discover her residence? But to discover her, we must be acquainted with her character. In the first place, let us know who she is, and then we shall be better able to judge of the place she inhabits: And even when we have made the discovery, we have not as yet completed our work. *Since our young gentleman, says Mr. Locke, is got within view of matrimony, it is time to leave him to his mistress.* And thereupon he concludes his work. But as I have not the honour of educating a young gentleman, I shall not imitate Mr. Locke's example.

VOL. III.

A 2

SOPHIA.

S O P H I A ;

O R,

T H E W O M A N .

SOPHIA must be a woman as Emilius is a man; that is, she must be endowed with every qualification suitable to her species and sex, in order to act her part in the natural and moral system. Let us begin with examining into the resemblance and dissimilitude between her sex and ours.

In every thing that does not discriminate the sex, woman is man; she has the same organs, wants, and faculties; the machine is constructed in the very same manner, the parts are the same, they move by the same spring, their figure is very like, and under what relation soever we consider them, there is no other difference between them but that of *magis* and *minus*.

In every thing that distinguishes the sex, man and woman have relations and differences; the difficulty of comparing them, arises from that of determining in the frame and make of each what belongs to the sex, and what does not. By comparative anatomy, and even by inspection only, we observe general differences between them, which do not seem to depend on the sex; and yet are connected with it, but by ties imperceptible to our eye. We know not how far these connections may extend; the only thing we can tell with any certainty is, that whatever they have in common belongs to the species; and whatever they differ in depends on the sex. In this twofold view, we observe such a number of relations and contrast between them, that perhaps it is one of the wonders



ders of nature, to have been able to form two such similar beings with such different constitutions.

These relations and differences must influence the moral order; this consequence is obvious, agreeable to experience, and shews the idleness of the dispute concerning the preference or equality of the sexes: As if each of them pursuing the intent of nature, according to its particular destination, were not more perfect on that account, than if it bore a greater resemblance to the other sex. In that which they have in common, they are equal; in that wherein they differ, they do not admit of a comparison; a perfect woman, and a complete man, ought not to resemble each other more in mind than in their countenance; and perfection is not susceptible of *magis* and *minus*.

In the union of the two sexes, each concurs equally, but not in the same manner, to the common object. From this diversity arises the first difference we can assign between the moral relations of both. One must be active and strong, the other passive and feeble; one must necessarily have power and will; it is sufficient that the other makes but a faint resistance.

This principle being laid down, it follows that woman is framed particularly for the delight and pleasure of man; if the latter must also be agreeable to the woman, it is only by an indirect consequence: His merit consists in his power; he pleases her only, because he is possessed of strength. This is not the law of love, I grant you; but it is that of nature, antecedent to love itself.

If woman is framed to please, and to live in subjection, she must render herself agreeable to man, instead of provoking his wrath: Her violence consists in her charms; by these she must constrain him to display his power. The surest way to rouse this power, is to render it necessary by resistance. Self-love then unites with desire, and one triumphs
by

by a victory obtained by the assistance of the other. Hence arise the arts of attack and defence; the confidence of one sex, and the timidity of the other; in short, the modest blush with which nature arms the weak to enslave the strong.

Who can imagine that nature has indifferently prescribed the same advances to both sexes, and that the first in forming should be also the first in disclosing its desires? What a strange depravity of judgement! These advances being attended with such different consequences to the two sexes, is it natural they should have both the same assurance? With so great an inequality in what is bestowed on each, if the bashfulness of the one had not subjected it to that moderation which nature imposes on the other, is it not obvious that this would soon be productive of the ruin of both, and that mankind would perish by the very means appointed for their preservation? Considering the facility with which women are capable of exciting our passions, and even of rekindling the fire in our hearts, when our constitutions are almost worn out, should there happen to be any such unfortunate climate, where this custom had been philosophically introduced, especially in hot countries where there are more women born than men, the latter would at length be sacrificed to female tyranny, and hurried headlong to destruction.

If the females of brute-animals have not the same bashfulness, what is the consequence? Have they, like women, those unbounded desires, which that bashfulness serves to restrain? Their desires come only with their wants; the latter being satisfied, the former ceases; * they do not then reject the

* I have already taken notice, that the affected denials, by way of irritation, are common to all females, even those of brute-animals, and when most disposed to surrender: One must never have taken notice of their artifices, to dispute the point.

male

male by way of feint, but in downright earnest : Quite the reverse of the daughter of Augustus, they admit no more passengers, when the ship has had its full cargo. Even when they are at liberty, their moments of dalliance are few, and soon over; they are excited, and stopped, by instinct. What will you substitute in the room of this negative instinct, if you divest women of their modesty? To wait for their thinking no more about men, is staying till they are good for nothing.

The Supreme Being has thought proper, in every respect, to do honour to the human species; when he invested man with unlimited inclinations, at the same time he prescribed a law by which they are to be regulated, to the end that he may be free, and command himself: in rendering him subject to immoderate passions, he endowed him with reason to keep them under controul; in subjecting women to unbounded desires, he has favoured her with modesty for a check and restraint. Besides, he has added an actual recompence to the good use of our faculties, namely, the pleasure arising from virtue, when once we make it the rule of our actions. All these advantages are, in my opinion, equal to the instinct of brutes.

Whether, therefore, the female of the human species has the same desires and the same will to indulge them as the other sex, I will not pretend to determine; this, however, is certain, that she coyly rejects his offers, and ever defends herself against his approaches, though not always with the same force, nor of course with the same success: It is impossible for the aggressor to obtain the victory, unless the party acting on the defensive is pleased to give her consent; for what a number of artifices is she not possessed of, to induce the assailant to have recourse to force? The freest and sweetest of all human actions, admits of no real violence; nature and reason both oppose it; the former, by supplying

supplying the weaker sex with as much strength as is necessary for resistance, whenever she pleases to make it ; and the latter, because real violence is not only the most brutal of all actions, but defeats its own end. For either by this proceeding man declares war against his companion, and authorises her to defend her person and liberty even at the hazard of the aggressor's life ; or the female only being a judge of her own situation, no child could have a father, if every man had a power to usurp paternal authority.

Here we have therefore a third consequence of the constitution of the two sexes ; which is, that the strongest of the two is in appearance the most powerful, but in reality the weakest. This does not proceed from any frivolous law of gallantry, nor from the disdainful generosity of the protector, but from an invariable law of nature, which by investing the female with a greater facility of exciting the desires of the male, than the latter has of satisfying them, makes him depend, whether he will or not, on the good pleasure of the female ; and obliges him, in his turn, to endeavour to conciliate her affections, to the end that she may consent to let him continue in possession of the sovereignty. In that case, the most agreeable circumstance on the side of the victor, is the doubt he is under, whether his advantage be owing to the weakness, or to the voluntary surrender of the party vanquished ; and it is generally the artifice of females not to remove this doubt. In this respect, the spirit of the sex is perfectly agreeable to their constitution : Far from blushing, they boast of their weakness ; their tender muscles make no resistance ; they affect being unable to lift up even the lightest burden : They would be ashamed to be robust ; and for what reason ? It is not merely to affect a delicacy in their frame, but with a more artful design ; they prepare betimes to have an excuse
at

at hand, to have the privilege of being reckoned, upon proper occasions, the weaker vessel.

The progress of knowledge acquired by vice, has greatly changed the public opinion upon this very article; we seldom hear any talk of violence to the sex, since there is so little necessity for it, and the males no longer give credit to the report *. Whereas, instances of violence occur very frequently in the Greek and Jewish antiquities; and the opinion concerning those outrages is founded in the simplicity of nature, which nothing but the experience of debauchery could eradicate. If there are fewer rapes mentioned in our days, it is not owing to the greater temperance of the males at present, but to their lesser credulity; and a complaint of grievance which would have formerly been swallowed down by a simple nation, in the present age would only excite derision and laughter; they gain more by holding their tongue. There is a law in Deuteronomy, by which a girl that had been debauched, was put to death, together with the seducer, if the fact had been committed in town; but if in the fields, or in any by-place, then the man alone was punished; for, says the law, *the damsel cried, and there was none to save her* †. By this favourable interpretation, young women learned not to suffer themselves to be surprised in frequented places.

This diversity of opinions has a very sensible effect on the public morals. Among the rest, it has been productive of modern gallantry. Men per-

* It is possible there may be such a disproportion of age and strength, as to admit of a real violence; but treating at present of the relative state of the two sexes, according to the order of nature, I take them both in the common relation, by which that state is constituted.

† Deut. xxii. This passage relates to a damsel betrothed to an husband.

ceiving that their pleasures depended more on the good will of the fair sex than they had imagined, have endeavoured to captivate their affection by acts of complaisance, for which they have been amply indemnified.

Thus from physical considerations we are led to those of a moral nature; and thus we see how from the indelicate union of the sexes insensibly arose the softer laws of love. Women are possessed of empire, not because it was the pleasure of men, but because it was agreeable to nature; they were possessed of it, before they seemed to be in possession: The same Hercules, who thought he had used violence to the fifty daughters of Thespius, was obliged nevertheless to turn a spinning-wheel by the side of Omphale; and the strong Samson was conquered by Delilah. This empire is inherent in the fair; it cannot be wrested from them, even when they abuse it; were it possible for them to be deprived of it, this revolution would have happened long ago.

There is no sort of parity between male and female, in regard to the importance of the sex. The male acts as such only in certain instances; the female as such all her life, or at least during the youthful part of it: Every thing incessantly reminds her of her sex; and in order to discharge the duties attending it, she must have a particular government relative to that state. During her pregnancy, a great deal of tenderness and care are necessary; in her lying-in she requires silence and rest; to suckle her children she must lead an easy, sedentary life; to bring them up, she must be mistress of great patience and sweetness, and of such invariable affection, as nothing can discourage; she is the band that connects them and their father, she alone renders them amiable in his eye, and inspires him with the confidence to call them his own. What tenderness, what solicitude must she

she not exert, for the preservation of union and good order in the family ! And this whole behaviour is not to proceed from virtue, but from taste, without which, the human species would have been long ago extinct.

There neither is, nor can be the same strictness, in the relative duties of the two sexes. When the woman complains of the unjust inequality established by man, she is to blame : This inequality is not the effect of human institution, or at least it is not founded in prejudice, but in reason ; the sex which nature has intrusted with the deposit of the offspring, ought to be answerable for the genuineness of it to the other. No doubt but it is criminal in either side to violate their plighted faith ; and every husband who deprives his wife of the only reward she can receive for the severe duties of her sex, behaves with barbarity and injustice. But the faithless wife has a more complicated guilt : She dissolves the family, and breaks the ties of nature ; by imposing children upon a man that are not his own, she betrays them both, and adds perfidiousness to infidelity. I have hardly a name to express the heinousness of this offence. If there be a horrible situation upon earth, it is that of an unfortunate father, who reposing no confidence in his wife, is afraid to indulge the soft sentiments of his heart ; who, when embracing his child, is in doubt whether his caresses are not bestowed on the offspring of another, on the pledge of his own infamy and dishonour, the plunderer of his child's fortune. What idea can we have of a family reduced to this miserable condition, but that of an association of false friends, or secret enemies, whom a perfidious woman has armed to each other's ruin, by obliging them to pretend to mutual affection ?

It is therefore not only of importance that the wife should be faithful, but that she be esteemed in

that light by her husband, by her relations, and all the world; that she be modest, careful, and reserved, and bear in the eye of others, as well as in her own conscience, the testimony of her virtue. If it be necessary that the father should love his children, there is of course a necessity that he have an esteem for their mother. Such are the reasons for which even the preserving of appearances is placed among the duties of women, and reputation and honour are rendered as indispensably necessary to them, as conjugal chastity. From these principles, added to the moral difference of the sexes, arises a fresh motive of duty and propriety, by which the sex are particularly bound to have a most watchful eye to whatever relates to their outward deportment, and good behaviour. The vague assertion that the two sexes are upon a par, and their duties the same, is nothing to the purpose; we only lose ourselves in vain declamations, when we do not enter deeply into the subject.

Is it not a very fine way of reasoning, to give exceptions for answers to general laws so well founded? Women, you say, are not always prolific: I grant they are not; but nature intended otherwise. And truly, because there are about an hundred large cities in the world, where propagation is restrained by the licentiousness of the women, you pretend that the sex are not naturally prolific. And what would become of the great towns, if the distant countries where the sex live with greater simplicity and chastity, did not repair the loss sustained by the sterility of the fine ladies? How many counties are there, where women that have only four or five children, are not reckoned fruitful *? But after all, whether this or that

* Were it otherwise, the species would necessarily be extinct: To preserve it from perishing, it is requisite, all things considered, that every woman should have nearly

that woman be prolific or not, what does it signify? Is this a reason why women were not designed to be mothers, and is it not by general laws that both nature and education provide for that state?

Were the intervals between pregnancies to be even as long as some would suppose, is a woman able to pass alternately and on a sudden from one manner of living to another, without risk or danger? Can she be a nurse to-day, an Amazon to-morrow? Can she change her inclinations and tastes, as a chameleon does its colour? Shall she make an abrupt transition, from domestic inclosure and family concerns, to the injuries of weather, to toil and labour, to the din and horror of war; Shall she now be timorous*, now intrepid; at one time delicate, another robust? If the youth educated in Paris, with difficulty undergo the hardships of war; how should women, who were never exposed to the sun, and scarce know how to walk, be able to bear it, after an effeminate life of fifty years? Will they take up with this laborious profession, at the time when men resign it?

There are countries, you will say, where women are brought to bed almost without pain, and nurse their children nearly without trouble: I allow it; but in those very countries the men go half naked, encounter wild beasts, carry a canoe like a knapsack, pursue the chase to the distance of seven or eight hundred leagues, sleep in the open air,

nearly four children; for out of the whole number that are born, about one moiety of them die, before they are able to produce others, and the two remaining are necessary to represent the father and mother. You may judge, then, whether this population is supported by the great cities.

* The timidity of women is likewise an instinct of nature, to guard against the twofold danger they are exposed to, during their pregnancy.

and

and on the bare ground, in short, sustain every sort of fatigue, besides abstaining from food several days. When the women grow robust, the men become still more so; when the men are enervated, the women grow more delicate; when the two extremes change alike, the same difference continues.

Again you will object, that Plato, in his republic, assigns the same exercises to women as to men: I believe it. After he had excluded private families from his form of government, he knew not what to do with the women, and therefore he was obliged to convert them into men. This great genius had made his calculations, and was aware of every thing that could be said on the subject: he obviated an objection, which no man perhaps would have thought of starting, yet he gave but a bad solution to that which was raised against him. I do not speak at present of the pretended community of women, with which he has been so often reproached, and which shews, that they who bring this charge against him, never perused his works: I mean that civil promiscuousness, by which the two sexes are constantly confounded in the same employments, and the same kind of work, from whence the most intolerable abuses must arise: I mean the subverting of the most gentle emotions of nature, and sacrificing them to an artificial sensation, which cannot possibly subsist without them; just as if it were not necessary to have a natural tie, to form those of the conventional kind; as if the love of our neighbours were not the principle of that which we owe the state; as if it were not the lesser country, or, in other terms, our family, that formed the attachment between us and the larger country, or the government we live under; as if it were not the good son, the good father, the good husband, that constituted the good citizen.

When

When once it is demonstrated, that man and woman neither are, nor ought to be constituted in the same manner, nor have the same turn and temper of mind, it follows from thence, that their education should be different. In pursuance of the dictates of nature, they ought to act in concert, but not to be employed in the same operations; their labour may be directed to the same end, but the work itself should be varied, and of course should be under the direction of different tastes. After we had endeavoured to form the natural man, that our work may not remain imperfect, let us see in what manner the woman, suitable to this man, is to be formed.

If you are desirous of being always under a proper guidance, be sure to follow the indications of nature. Whatever distinguishes the sex, ought to be respected as her establishment. I hear you continually saying, The women have this or that defect, from which we are exempt: you are mistaken; they would be defects in you, but they are only particular qualities in them; things would not be so well constituted, if they had them not. Use your endeavours to prevent those pretended defects from degenerating into vices, but take particular care not to destroy them.

The women, on the other hand, are apt to complain, that we bring them up to be vain and coquetish, that we continually amuse them with childish toys, the more easily to master their minds; in short, they blame us for the imperfections of which we accuse them. But how foolish the charge! and how long is it since men have concerned themselves about female education? Who debars their mothers from bringing them up in what manner they please? You will say, they have no colleges: a great misfortune indeed. Would to God there were none for boys; they would be educated in a more judicious and more virtuous manner.

manner. Are your daughters compelled to spend their time in trifles and nonsense? are they obliged to follow your example, in passing one half of the day at the toilette? Who hinders you from instructing, and employing others to instruct them in what manner you think proper? Is it our fault if we are pleased when they are handsome, if we are seduced by their affected airs, if we are attracted and flattered by those wheedling arts they have learned of you, if we like to see them richer decorated, if we allow them to whet those weapons by which they subdue our deluded sex! Well, then, henceforward determine to bring them up as men; the latter will consent to it with all their hearts! The more the fair sex endeavour to resemble ours, the less power and influence they will have over us; and then it is that we shall be really masters.

The abilities common to the two sexes, are not equally divided between them; but, upon the whole, the difference is compensated: the woman has a much greater weight by the qualities of her own sex, than by those of ours; wherever she asserts her own rights, she has the advantage of us; wherever she attempts to usurp ours, the advantage then is on our side. It is impossible to answer this general truth any other way than by exceptions; a manner of arguing constantly used by the gallant admirers of the fair sex.

Were women to cultivate the manly qualities, and to neglect those which belong to their sex, they would evidently act contrary to their own interest: Of this they are perfectly sensible, and they have too much art to be caught in such a snare. While they endeavour to usurp our rights, they do not relinquish their own. But from thence it follows, that, not being able to manage them both, because they are incompatible, they remain below their own standard, without coming up to ours, and decrease in one half of their value. Ye mothers
that

that have judgement, follow my advice ; do not, in defiance of nature, bring up your daughters to be gentlemen, give them the education of ladies, and assure yourselves, it will be much better both for them and for us.

But does it follow from thence, that a woman ought to be educated in absolute ignorance, and confined to the interior management of a family ? Shall man make a servant of his help-mate, and deprive himself in her company of the greatest endearment of society ? The better to keep her under subjection, shall he debar her from all sensation and knowledge ? Shall he make a mere machine of her ? No, surely ; this was never the intent of nature, who endowed the sex with so much wit and sprightly fancy ; on the contrary, nature requires they should think, they should judge, they should learn, and improve their understandings as well as their persons : these are the arms with which she has supplied them, to compensate for their want of that strength with which our sex has been invested. They ought not to learn a great many things, but only such as it is proper for them to know.

Whether I consider the particular destination of the sex, with their inclinations and duties, all concur in pointing out that form of education which suits them best. Man and woman are formed for one another, but their mutual dependence is not equal : the men depend on the women by their desires ; the women on us, both by their desires and their wants ; we could subsist much better without them, than they without us. It is impossible for them to have necessaries, or to live agreeably to their condition, unless they are supplied by our sex, and we think them worthy of our assistance. They are dependent on our opinions, on the price we set upon their merit, and on the estimation we make of their charms and virtues. Even the law

of nature has subjected both the women, and their offspring, to the jurisdiction of the male sex. It is not sufficient for them to be worthy of esteem, they must be actually esteemed; it is not enough for them to be beautiful, it is necessary they should give pleasure; it is not sufficient that they are endowed with wisdom and virtue, they must be acknowledged to be wise and virtuous: their honour does not solely depend on their conduct, but on their reputation; and it is impossible that she who consents to part with her good name, should ever be an honest woman. The good actions of a man depend solely on himself; he may bid defiance to the public judgement: but those of a woman depend also upon others, since her reputation, which is nothing but opinion, is as dear to her as life. The consequence is, that their system of education ought to be different from ours. Opinion is the grave of virtue among men, but its throne with women.

The good habit and disposition of children, is derived from that of their mothers; the early education of the males, is connected with the care taken of us by females; and on them also depend our manners, our passions, our tastes, our pleasures, and even happiness itself. Thus the education of the fair sex should be entirely relative to ours. To oblige us, to do us service, to gain our love and esteem, to rear us when young, to attend us when grown up, to advise, to console us, to soothe our pains, and to soften life with every kind of blandishment; these are the duties of the sex at all times, and what they ought to learn from their infancy. Unless they are guided by this principle, they will miss their aim, and all the instructions bestowed on them, will neither contribute to their happiness nor to ours.

But although every woman should be willing, both by inclination and duty, to please our sex, yet
there

there is a wide difference between desiring to oblige a man of worth, who is really deserving of love, and endeavouring to be agreeable to those little effeminate fops, who are the disgrace of their own sex, and of that which they foolishly attempt to rival. Neither nature nor reason can induce a woman to love a man for those qualities in which he resembles herself; neither is it by imitating our manner, that she is to endeavour to conciliate our affection.

Whenever, therefore, the women lay aside the modesty and decrums of their own sex, to affect the airs of those fribbles, instead of acting according to nature, they greatly deviate from it, and forfeit the very rights which they would fain usurp. Were we to behave otherwise, say they, we should not be agreeable to the men: but they are mistaken. They must be fools, to be in love with fools; the desire of gaining the affection of such men, shews the taste of those women. If we had no silly fellows among our sex, the women would soon make us such; and our weaknesses would be much more owing to them, than theirs to us. The women who love real men, and desire to please them, pitch upon such means as are agreeable to their design. Woman is by nature a coquette, but her coquetry changes its form and its object, according to her different views: let us regulate these by nature, and then she will have the education suitable to her sex.

Girls, almost from their cradle, are fond of dress: not content with being pretty, they would be thought so: by their airs we perceive, that this is already an object of their attention; and scarce are they capable of understanding us, when they are governed by what is said concerning their person and behaviour. But no such consideration has any influence on boys. Provided they can have their pleasure, and be independent, they give them-

selves but very little trouble about what the world may think of their conduct. It requires time, and a good deal of trouble, to subject them to the same law, as that by which the girls are entirely directed.

From whatever quarter the women receive this first lesson, it is a very good one. Since the body is born, in some measure before the mind, it requires the first culture ; the above order is common to both sexes, but the object is different ; in one, this object is the improving its strength ; in the other, its charms. Not that these ought to be exclusive qualities in each sex, but only the order is inverted : women must have a sufficient power to perform all their actions with a graceful air ; men must have sufficient dexterity to do theirs with ease.

From the too great delicacy of women, that of men is derived. The former ought not to be robust for themselves, but for our sake, to the end that their male offspring may be strong and vigorous. On this account, it is preferable by far to educate young ladies in nunneries, where they have a very simple diet, but are permitted to play, to jump, and run about in the open air, and in the garden ; than to bring them up at home, where they are fed with dainties, where they are constantly flattered or reprimanded ; where seated under their mother's eye, in a close apartment, they neither dare to rise, nor to speak, nor hardly to draw their breath ; where of course they have not a moment's liberty to play, to run about, to make a noise, and fall into the little levities so natural to their age : they are either indulged in such liberties as are dangerous, or checked by an injudicious severity. In this manner are young people ruined, both in body and mind.

In Sparta the girls, as well as the boys, were exercised in military games, not with a view of being

ing trained to war, but of bearing such children as should be stout and robust, and able to sustain every kind of fatigue. Not that I approve this method; to provide the government with troops, it is not at all necessary that their mothers should have carried a musket, and be expert at the Prussian discipline; but I find, that in this part the Greek education was extremely judicious. The young girls appeared often in public, not intermixed with the boys, but assembled by themselves. There was scarce a feast, a sacrifice, or any public ceremony, in which the daughters of the principal citizens were not seen to walk in bands, crowned with garlands, chanting of hymns, dancing in chorusses, with baskets, vases, and other offerings, whereby the sensual Greeks were entertained with a spectacle capable of counteracting the pernicious effect of that indecency practised in their gymnastic exercises. Whatever might be the impression which this custom made in the hearts of men, it was highly commendable to confirm the bodily health of young girls, by such exercises as were moderate and agreeable; to excite and form their taste, by a constant desire of pleasing our sex, without ever endangering their manners.

As soon as these young maidens were married, they ceased to appear in public: they shut themselves up, and confined their whole care to domestic œconomy. Such is the form of living, which nature, as well as reason, prescribes to the fair sex; and from those mothers came a hardy offspring, the soundest, and the best made men in the world. And, notwithstanding the disrepute of some islands, it is impossible to produce an instance of any nation upon earth, not even excepting the Romans, where the women were more modest and more agreeable, by a happy union of virtue and beauty, than in ancient Greece.

It

It is well known, that the easy dress of both sexes contributed greatly to those beautiful proportions, which we still admire in their statues, and which serve as a model to the artists, when nature has degenerated in her real productions. They had none of those Gothic fetters, none of those numerous ligatures, which check the circulation, and confine the different limbs. Their women were strangers to the use of those stays and bodices, by which ours rather counterfeits, than expresses their true shape. In England, where this abuse has been carried to a very great excess, I wonder it has not caused the species to degenerate; besides, I take upon me to affirm, that the pleasure proposed to the eye by that practice, is founded in a vicious taste. It is not at all agreeable to see a woman cut in two like a wasp; it offends the eye, and gives pain to the imagination. A fine shape, like every thing else, has its proportions and measure, beyond which it is certainly a blemish; a defect of this kind would be very disagreeable in a naked object; and why then should it be reckoned a beauty, when under a garment?

I am almost ashamed to mention the arguments, by which the women so obstinately maintain this custom of clothing their bodies in armour: a breast hanging down, a prominent belly, &c. are, I grant you, disagreeable in a girl of twenty, but cease to be disgusting in a woman at thirty; and since, at all times, what is agreeable to nature must be pleasing to the eye, and, in that respect, we are never mistaken, these sorts of blemishes are less disgusting at any age, than the foolish affectation of a maid at forty.

Whatever restrains or confines nature, is founded in a vicious taste; this is true in regard to the decorations of the body, as well as to the accomplishments of the mind. Life, health, reason, and real welfare ought to take the lead in every thing; there

there is no such thing as grace without ease ; nor is there any delicacy in being languid ; to be agreeable, it is not requisite to be in bad health. Compassion may arise from sufferings ; but pleasure and desire are excited by the bloom of health.

The children of both sexes have a great many amusements in common, and this must ever be the case ; but it is not the same, when they grow up to maturity ? They have likewise their peculiar tastes, by which the sex is distinguished. The boys like whatever is productive of motion and noise, as drums, tops, and hobby-horses ; the girls are fonder of decorations that please the eye, such as looking-glasses, toys, and baby-cloaths. Dolls are the favourite amusement of the sex, which plainly indicates the design for which they were formed. The natural part of the art of pleasing consists in dress, and this is all that children are capable of learning.

It is curious to see how a little girl will spend whole days about her baby, continually changing its attire, dressing and undressing it a hundred times, ever contriving modes of ornament, whether well or ill chosen, it does not signify. Her fingers are not supple, her taste is not formed, and yet her turn of mind begins to shew itself : Amidst this incessant occupation, the time insensibly glides away, the hours pass unknown to her ; she even forgets her repast, and has a greater appetite for fine cloaths, than for nourishment. But you will tell me, that her care is about dressing her doll, and not her own person ; no doubt, because she sees her doll, and does not view herself ; she is incapable of entering upon any action on her own account ; her taste is not yet formed ; she has neither power nor abilities ; in short, she herself is nothing, she is entirely absorbed in her child, on that she places all her coquetry : but it will not abide there for ever ; she

she waits for the happy minute, when she herself is to be the baby.

Here we have therefore an original taste, of which there can be no sort of doubt. Your business is only to trace it, and bring it under a proper regulation. It is very certain, that the little innocent would be glad with all her heart to know how to decorate her baby herself, to make its top-knots, its handkerchief, its furbelow, its lace; in all these articles, she is under so strict a necessity of depending on the good pleasure of others, that it would be much more convenient to her, were she indebted for the whole to her own industry. Thus do we account for the first lessons that are given to little girls; they are not ordered to perform a hard task under heavy penalties, but indulged with particular favours. And indeed most girls shew a vast aversion to reading and writing; but it is with the greatest pleasure they learn their needle-work. They imagine themselves grown women, and are delighted with the notion, that these abilities will one day contribute to render their persons more agreeable by the decorations of dress.

When once this road is open, it is very easy to follow: needle-work, embroidery, lace, come of themselves; but they are not so fond of tapestry. The taste of furniture is too much out of their way; nor is it connected with their person, being a mere matter of opinion. Tapestry is the amusement of grown women; young girls will never take any great pleasure in it.

These voluntary improvements may extend as far as designing, an art somehow connected with that of dressing in taste. But I would not have them apply themselves to landscapes, much less to portrait painting. It is sufficient for them to design foliages, fruits, flowers, drapery, and whatever is capable of giving an embellishment to dress; and to draw a pattern of embroidery after their own fancy, when

when they cannot meet with one to their liking. If it be incumbent on men in general, to confine their studies to practical knowledge, this is a point of still greater importance to women : For the latter, from their manner of life, which, though less laborious, either is, or ought to be filled up with more different cares, cannot possibly indulge their inclination for any particular amusement, to the prejudice of their domestic duties.

Let those who delight in pleasantry say what they will, good sense falls equally to the share of both sexes. The girls in general are more docile than boys ; and we ought even to exert more authority over them, as I shall presently observe : But it does not follow, that we should exact any thing at their hands, without convincing them of its utility. It is the business, it is the art of mothers, to point utility out to them, in every action they perform ; and to effect this is so much the easier, as the understanding ripens much earlier in girls, than in boys. By this rule their sex, as well as ours, is excused, not only from all studies that are productive of no real advantage, or do not render them more agreeable in company, but even from those in which the prospect of utility is very distant, consequently not adapted to a child's capacity, and is sometimes unperceived even by those who are more advanced in life. If I am not willing that a boy should be obliged to learn to read, by a much stronger reason am I against using this compulsion with girls, before I shew to what use this reading is conducive ; but in the manner this utility is commonly pointed out to them, we rather follow our own, than their ideas. Where is the necessity, after all, that a girl should learn so early to read and write ? Will she have a family so soon to conduct ? There are very few of the sex, who do not rather abuse, than make a good use of this dangerous invention ; and they are all too curious not to learn

it of their own accord, when they have a proper time and opportunity. Perhaps the first thing a girl should endeavour to be mistress of, is ciphering; for no one article can be of greater and more constant use, nor guard her against more errors of consequence, than the knowledge of accounts. Were the little creature under a necessity of performing a sum in arithmetic, in order to gain her afternoon's nuncion, I engage she would soon learn to cast up accounts.

I remember an instance of a young girl, who learned to write before she could read, and began to make letters with her needle, when she knew not how to handle a pen. Out of the whole alphabet, she would write at first no other letter but O. She was continually making great O's and little o's, O's of every shape, but always drawn the wrong way. One day however that she was extremely busy in this useful employ, she happened unfortunately to see herself in the glass; and finding that the constraint of this attitude did not at all become her, like a second Minerva, she threw away her pen, and would write no more O's. Her brother was no more fond of writing than herself; but what gave him the most disgust, was the restraint, and not the disagreeableness of the attitude. Yet another method was found out to bring the girl back to her writing: The little creature was so vain and delicate, that she would not suffer her sisters to make use of her linen; for this reason it had been marked; but now they would mark her shifts no longer; she was therefore reduced to the necessity of marking them herself; the consequence is obvious.

Always assign your reasons for the employ you give to young girls, but be sure you keep them constantly busy. Idleness and indocility are two vices of the most dangerous tendency, and from which it is most difficult for girls ever to recover. They
ought

ought to be vigilant and laborious ; but this is not all : They should be inured betimes to bear the abridgement of their liberty. This misfortune, if it be one in regard to them, is inseparable from their state ; and if they ever escape it, it is only to expose themselves to severer hardships. They will be slaves during their whole lives to a continual and most rigid restraint, namely, that of decency and good manners : They should be therefore accustomed betimes to a restriction of their will, to the end that habit may render it easy to them ; and the caprices of fancy be brought into subjection to the will of others. Should they shew themselves desirous to be always at work, it will be sometimes proper to oblige them to do nothing. Dissipation, trifling, and levity, are defects that easily flow from the corruption and constant indulgence of their first inclinations. To prevent this abuse, teach them more particularly to conquer themselves. Under our ridiculous institutions, the life of a virtuous woman is a perpetual struggle with herself ; and it is but just that this sex should give us a share in the pain of those evils, of which we are the cause.

Use all the art you can to prevent young girls from growing tired of their work, or from being passionately fond of their amusements ; as it generally happens in the common method of education, where, as Fenelon expresses it, the disgust lies all on one side, and pleasure on the other. The first of these inconveniencies cannot happen, if the preceding rules be observed, except they should conceive a dislike to those with whom they live and converse. A girl that loves her mother or her aunt, will work with them all day, without being tired ; the chat alone makes amends for the article of restraint. But if she has taken a disgust to her governante, she will be displeased with whatever she does under her eye. Those who are not bet-

ter satisfied to be with their own mothers, than with any body else upon earth, scarce ever turn out good for any thing. But to judge of their real sentiments, it is necessary to study their disposition, and not to rely on what they say; for they are full of flattery and dissimulation, and learn how to disguise themselves betimes. Neither should we lay any injunction on them to love their mothers; affection never flows from duty, and therefore it is of no use, on this occasion, to have recourse to constraint. Inclination, tenderness, and even habit alone, will make a girl fond of her mother, if the latter has done nothing to incur her aversion. Even the very restraint in which she is kept, if properly directed, instead of weakening, will strengthen this inclination; for dependence being a state natural to women, girls will soon perceive they were formed to obey.

As they ought to be allowed but very little liberty, hence that little they enjoy they carry to excess; in every thing they are upon the extreme, which is the reason of their being more passionate and eager after their diversions than boys generally are; and this is the second inconveniency I have just been mentioning. This eagerness ought to be checked; for it is the cause of several vices peculiar to women, and, among the rest, of that capricious fondness, through which a woman is to-day infatuated with what to-morrow she will look upon with an eye of indifference. Fickleness in taste is as fatal to them as excess; and both are derived from the same source. Do not debar them from gaiety and laughter, from their loud chat and noisy romp; but see that they be not so surfeited of the one diversion as to run to the other; do not suffer them to be free from all restraint a single minute in their lives. Accustom them to be called away in the very middle of their play, and to return to their work without the least murmur or regret.

regret. Habit alone is sufficient also for this, because it only seconds the operations of nature.

From this habitual constraint arises a docility which women stand in need of all their lives, since they never cease to be subject either to the persons or opinions of men, and they are never permitted to render themselves independent of those opinions. The first and most important qualification of a woman is good temper : formed to obey so imperfect a being as man, a being oftentimes so deformed with vice, and always abounding with imperfections, she ought to learn betimes to submit even to injustice, and to bear oppression from a husband, without complaining. It is for her own sake, not for his, that a woman ought to be good-tempered : Sourness and obstinacy do but add to their misfortunes ; they irritate their husbands, who are conscious that these are not the arms by which our sex is to be subdued. Women were not endowed by heaven with those soft persuasive arts, to shew themselves humourfome and peevish ; they were not formed of so delicate a mould, to behave like tyrants ; they were not blessed with so tuneful a voice, to pour out torrents of abuse ; their countenance was not embellished with such sweet features, to disfigure them by passion. When they fret and vex, they forget themselves ; they have oftentimes reason to complain, but never to grumble. Every one ought to act up to their own sex ; too mild a husband might render a wife impertinent ; but unless a man be a very monster indeed, the mildness and good temper of a wife will sooner or later bring him back to himself, and triumph over his anger.

Let daughters be submissive, but let not mothers be inexorable. To make a young person docile, you must not render her unhappy ; to make her modest and diffident, you must not render her stupid. On the contrary, I should be glad she were permitted

permitted to use a little artifice, not in order to elude the punishment due for her disobedience, but to excuse herself from the obligation of obeying. The point in view is not to render her dependence painful, it is sufficient she be made to feel it. Artifice is natural to the fair sex ; and as I am in my own mind convinced, that all natural inclinations are in themselves upright and good, I would be for cultivating them as well as the rest : We must only take care to prevent their being abused.

For the truth of this remark, I refer to every sincere observer. I am not for examining the women themselves, in regard to this article ; the restraint of our institutions may oblige them to sharpen their wits. Examine the girls, those little things who are but just come into the world ; compare them to boys of the same age ; and if the latter do not appear heavy and stupid in comparison to the former, I shall acknowledge myself to be in the wrong. May I be permitted to make use of a single example, taken from childish simplicity.

It is usual to forbid children to ask any thing at table ; for we imagine that the best education is that which is most encumbered with useless precepts : As if a bit of this or that were not soon refused or granted *, without killing a poor child, by tantalizing his appetite. Every body must have heard of the artifice of a little boy, subject to this law, who, having been forgot at table, bethought himself of the expedient of asking salt, &c. I do not pretend to say that he might be found fault with for calling directly for salt, and indirectly for meat ; the omission was so cruel, that had he even infringed the law, and told them without cere-

* A child grows importunate, when he finds his account in it ; but he will never ask twice for the same thing, if the first answer be always irrevocable.

mony that he was hungry, I do not believe he would have been punished. But I shall mention the artifice used in my presence, by a little girl of six years old, in a case of much greater difficulty; for, besides that there was a strict injunction for her to ask for nothing either directly or indirectly, her disobedience would have admitted of no excuse, since she had eaten of every dish but one, which was her favourite, and they had forgot to give her any of it.

Now, the way she took to repair the injury done by this forgetfulness, without incurring the crime of disobedience, was to put out her finger, and to point to every plate, saying with a loud voice, *I have eaten of this, I have eaten of that*: But she so visibly affected to pass over that, of which she had not tasted, without speaking a word, that somebody taking notice of it, asked her, whether she had eat any of that! *O no*, answered the little glutton, very softly, and fixing her eyes on the ground. I shall make no further comment; compare these two stories: one is the artifice of a girl, the other that of a boy.

Whatever is, is right; and there is no such thing as a general law of a bad tendency. This ingenuity of the sex, is a very just indemnity for their unequal share of strength; otherwise woman would not be man's help-mate, but his slave; it is by this superiour ability that she maintains an equality with man, and keeps him in subjection, at the same time that she pays him obeisance. The woman has many disadvantages on her side; our vices, her own timidity and weakness: in her favour, she has nothing more than wit and beauty. And is it not just she should cultivate both? But beauty is not a general accomplishment; it is destroyed by a thousand accidents, it fades in time, and loses its effect by habit. Wit alone is the true resource of the fair sex; not that foolish wit so greatly

greatly esteemed in the world, though it does not in the least contribute to the happiness of society; but the wit and ingenuity belonging to her state and condition; the art of improving by our sex, and of benefiting by our advantages. You cannot imagine how useful this ingenuity is to the fair; what a charm it adds to the union of the two sexes, how vastly it contributes to restrain the petulance of children, and the brutality of husbands, and to maintain that good harmony in families, which would otherwise be greatly interrupted. You will say, that bad women make an ill use of it; I know it very well: but what is there that vice does not abuse! Let us not destroy the means of happiness, because the wicked sometimes make use of them to our prejudice.

It is possible to make a figure by dress, but it is the person only that can render one agreeable; our attire, and we, are different; finery often displeases, by being too curious and elegant; and oftentimes the dress that renders the person who wears it most conspicuous, is itself the least observed. The education of young women is in this respect altogether contrary to good sense. They are given to understand, they shall have decorations for their reward, and they are taught to love the most costly attire. They are told, *what a beauty!* when they are set off in the most gorgeous apparel. But quite the contrary, they should be made to think, that so much decoration is designed only to conceal their blemishes; and that to shine with its own lustre, is the real triumph of beauty. The love of fashions is a vicious taste, because our countenances do not change with the caprice of custom; and, as our figure continues the same, what became it once is always becoming.

Were I to behold a young girl strutting in her pompous array, I should express my uneasiness at this disfiguring of her person, and at the impression

it may possibly make in the eye of the public : I should say, these ornaments are too fine, it is a great pity ; do you think she would become a plainer dress ? Is she handsome enough to do without this or that ? Very likely she would then be the first to desire you to strip her of that ornament, and try how she would look : in that case you may praise her figure, if there be room for it. I should never commend her so much, as when her apparel was plain and modest. Were she to consider the embellishment of dress, only as a supplement to the graces of her person, and as a tacit confession, that she stands in need of something to set herself off, she would not be so proud of her finery ; nay it would rather be a cause of humiliation to her ; and should she happen to be in a richer dress than ordinary, and to hear a person say, How lovely she now appears ! her blushes would shew her resentment.

There are however some forms that have need of ornaments, but none that require a magnificent dress. Expensive apparel may distinguish your fortune, but cannot embellish your person ; it is the effect of pride, and entirely founded in prejudice. Real coquetry is sometimes curious and nice, but never sumptuous : Juno would affect to dress finer than Venus. *Since you cannot make her handsome, you have made her rich*, said Apelles to a bad painter, who had drawn a picture of Helena most splendidly dressed. And indeed I have observed, that the most ordinary women generally wear the richest attire : but there cannot be a more ridiculous vanity. Let a young damsel, that has a right taste for dress, without regard to fashions, be provided with ribands, gauze, muslins, and artificial flowers ; * though she has no diamonds
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* The women who have so fair a skin, as not to stand need of lace, would greatly mortify the others
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or Bruffels lace, she will deck herself in a much more agreeable manner, than if she were loaded with jewels.

Since what is once becoming is always so, and it is right for a woman to adorn herself in the best manner possible, those women who understand any thing of dress, chuse a suit in the best taste, and day, stick to it; and, as they do not change every they are less employed, than those who never know where to fix. The true taste, in point of dress, requires but very little time at the toilette; young ladies have rarely a dressing-table in form; their time is filled up with needle-work and reading; yet, in general, they are as well adorned, though not painted, as the grown ladies, and frequently in a much better taste. We have a wrong notion of the abuse of the toilette; it arises less from vanity, than from want of employment. A woman that spends six hours at her dressing-table, knows very well that she is not better equipped, than another who dispatched the important business in half an hour; but she has killed so much time; and it is much better to amuse herself about her own person, than to be tired of every thing else.

Were it not for the toilette, what would the ladies do with themselves from noon till nine at night? They collect their own sex together, and take a delight in vexing them; that is something: then they avoid any *tete a tete* explanations with their husbands, whom they see only at that hour: this is rather an advantage; then there is the amusement of the milliners, the brokers, the *petitmaitres*, the scribblers, with their verses, their songs, and pamphlets: without the toilette it would be impossible to make this heterogeneous

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of the darker hue, if they wore none. It is generally the ordinary women who introduce the fashions, to which those who are handsome are so foolish as to submit.

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mixture. The only real advantage founded in the thing itself, is the pretence of displaying their abilities a little more, than when they are dressed; but this advantage is not so considerable as some imagine, and the ladies do not make any improvement at the toilette worth mentioning. Be not afraid to give a female education to women; let them love the employments of their sex, let them be modest, let them know how to look after a family, and to busy themselves in domestic concerns, then the toilette will drop of itself, and of course their taste in dress will be much more elegant.

The first thing that young women observe, upon quitting the state of infancy, is, that all their external ornaments are insufficient, unless they have some that are personal. Beauty is a perfection they cannot bestow on themselves; coquetry is an accomplishment which requires some time to attain; but they may strive to give an agreeable turn to their gesture, to express themselves in a soft tone of voice, to compose their countenance, to trip lightly, to throw themselves into graceful attitudes, and to chuse every advantage to set off their person. The voice becomes more sonorous, and settles; the arms unfold themselves more easily; the tread grows firmer; and whatever decorations they may use, they are convinced there is an art in attracting admiration. From thenceforward they have something more to think of, than being employed at their needle: new talents present themselves; and they perceive the use of new accomplishments.

I am not ignorant, that rigid preceptors are against learning young girls to sing, or to dance, or any of the agreeable arts. This is very pleasant indeed! And who then are to learn them? Are those accomplishments only for boys? Are they most proper to adorn the female sex, or ours? You will say, they are proper for neither. To

sing profane songs is a crime ; dancing is an invention of Satan ; a young woman ought to have no other way of employing her time, but in needlework and prayer. Strange employments for a child only ten years old ! for my part, I am very much afraid, that all those little saints who are obliged to pass their infancy in prayer, will spend their youth in a different manner, and when they come to be married, will indemnify themselves in the best manner they can, for the time they imagine themselves to have lost, when they were maidens. I am of opinion there ought to be some regard paid to the age as well as the sex ; that a young girl ought not to live like her grandmother, that she ought to be lively and cheerful, to play about, to dance, and to sing as much as she pleases, and to taste all the innocent pleasures of her stage of life ; the time will soon, too soon, come for her to be sedate, and to put on a more serious countenance.

But is there a real necessity for this change ? Does it not in all probability proceed from our prejudices ? By subjecting modest women to none but dismal observances, the marriage-state has been stripped of every thing that could render it agreeable to husbands. Are we then to be surpris'd, if, observing so great a taciturnity at home, they are driven abroad ; or, if those who are single, should be so little inclined to enter into so disagreeable a state ? Christian teachers, by straining our respective duties, defeat their end, and render them impracticable ; by forbidding the women to sing or dance, and to partake of the other diversions in life, they render them sluts and scolds, and quite intolerable in their families. In no religion is matrimony subject to such severe laws as in ours ; and in no other is this sacred engagement so greatly abused. Such endeavours have been used to hinder the wives from being amiable, that the husbands

bands are grown indifferent about them. I am told, it ought not to be so; but, for my part, I think it cannot be otherwise, since, after all, Christians are flesh and blood. I confess, I would have the prettiest young woman in England take as much pains to render herself, by every accomplishment, agreeable to her husband, as a Circassian girl would to improve herself in the harem of Ispahan. Husbands, you will say, do not trouble their heads about those fine accomplishments. Truly, I believe you, when instead of being exerted to give them pleasure, they only serve as a bait to draw a parcel of impudent young fellows into their house, to the dishonour of the master of the family. But do you imagine, that a prudent woman, with a good agreeable person, and possessed of the like perfections, which she employed entirely to please her husband, would not make a considerable addition to his happiness, and hinder him, after he had almost exhausted himself with study, from going abroad in search of diversion? Whoever saw a family thus happily united, where every one contributes his share to the common amusement; let him say, whether the cheerful innocent mirth, in which the company indulge themselves on those occasions, does not more than compensate for the empty show, or tumultuous joy of public entertainments?

The agreeable accomplishments are taught of late with too much formality; they have been rendered too systematical: every thing has been reduced to maxim and precept, and young people are tired to death with what was intended only for their amusement. Nothing can be imagined more ridiculous, than an old dancing-master, or teacher of music, addressing himself with a grim sour face to young people, who desire only to laugh; and assuming a more pedantic and more magisterial air, to instruct them in his trifling science, than if they were

were to be taught their catechism. To know how to sing, for instance, it is necessary to learn music? Might not a girl know how to tune her voice, so as to sing in taste, and even to accompany an instrument, without being acquainted with a single note? is the same sort of music suited to all voices? Is the same method agreeable to every genius? I can never be made to believe, that the same attitudes, the same steps, the same movements, gestures, and dances, are proper for a young lively brunet, as for a fair beauty with large languishing eyes. Whenever therefore I see a master giving exactly the same lessons to both, I affirm, this man goes by rote, but understands nothing of his art.

It is a question with some, whether girls should be taught by their own sex, or by ours? For my part, I know not which to determine; I should be glad they wanted neither masters nor mistresses; that they were at full liberty to learn what they have so strong an inclination to; and that such a number of laced dancing-masters were not seen strolling about the country. I can hardly believe, but the conversation of those fellows must be more pernicious to young girls, than their lessons can be of use: and that, from the strangeness of their jargon, from their tone of voice, and ridiculous airs, their female scholars imbibe that turn for trifles, so important to their masters, which, taught by their example, the young misses will soon learn to make their sole employment.

In regard to those arts that have nothing but pleasure for their object, young people may take their instructions from whom they please. They may consult their father, their mother, their brother, their sister, their friends, their governantes, their looking-glass, but especially their own taste. Let us not offer to teach them, it is they should desire of us to be instructed; we ought not to turn a
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reward into a task ; and it is chiefly on these kinds of study that we should first endeavour to succeed. However, if we must have lessons in form, I will not take upon me to determine the sex that is to give them. I know not whether it be necessary, for a dancing-master to take this pretty young scholar by her soft delicate hand, to make her extend her petticoats, raise her eyes, stretch out her arms, and project her panting breast : but I am very certain that I would not be in that station for all the world.

By industry and abilities our taste is formed ; by taste the mind soon acquires the ideas of the beautiful in every kind, and at length the moral notions, to which the others are related. This perhaps is one reason why the sense of decency and shame is sooner imbibed by girls than by boys ; for to imagine this forward sensation to be the work of governautes, one must be very ill acquainted with the tendency of their lessons, and the progress of the human understanding. Elocution holds the first rank in the art of pleasing ; by this alone can we enhance those charms, to which the senses are already accustomed. This is the spirit which not only quickens, but in some measure renews the body : By the succession of sensations and ideas, it animates the countenance, and gives it an agreeable variety ; by supplying the tongue with a constant flow of words, it keeps up the attention, and interests the hearer in the same object. Hence, I apprehend, it is, that girls so soon acquire a pretty manner of prattling, that they lay a due emphasis on their words, before they feel the weight of the expression ; and that we take so much pleasure in hearing them, even before they are capable of understanding what they say ; we watch the moment when their understanding begins to dawn, in order to judge of their sensibility.

The women have a voluble tongue ; their speech
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comes on earlier, is more fluent, and more agreeable than ours; and they are also charged with being more loquacious. It cannot be otherwise; this is an accusation which, I think, redounds to their honour. Their organs of seeing and speaking have the same activity, and for the same reason. Man says what he knows, woman what she pleases; the one, in order to speak, stands in need of knowledge, the other of taste; the principal object of the one ought to be the useful, of the other the agreeable. Their discourse should have no common forms but those of truth.

We ought not therefore to restrain the prattling of young girls, like that of boys, by this harsh interrogation, *Of what use is that?* but by the following, which is not at all easier to answer, *What effects will that produce?* At this early period of life, when they are as yet incapable of discerning good from evil, and therefore are no judges of any person's conduct, they ought to lay it down as an invariable rule, never to say any thing disagreeable to those they converse with; and what renders this rule more difficult to practise, is its being always subordinate to the former, which is never to tell an untruth.

I am sensible of a great many other difficulties, but they belong to a riper age. For the present, young girls can have no other obstacle in telling the truth, but that of being sometimes rude, and this is a quality to which they have a natural repugnance; education teaches them to avoid it. In regard to human intercourse, I observe in general that politeness in men is more officious, in women more affectionate. This difference is not owing to education, it is founded in nature. The man seems to take more pains to serve you, the woman to give you pleasure. From thence it follows, that let the character of the women be what it will, their politeness is more sincere than ours,

as it only extends their natural instinct; but when a man pretends to prefer my interest to his own, whatever colour he may give to this declaration, I am sure it is a falsity. There is no great difficulty, therefore, for women to be polite, nor of course for girls to learn that behaviour. The first lesson proceeds from nature; this is improved by art, which determines according to our customs, in what form it ought to display itself. With regard to their politeness among themselves, it is quite a different thing. In their behaviour there is such an air of affectation, and such indifference in their grimaces, that they take a very little trouble to conceal the restraint they give to one another; they seem to be sincere in their deception, by scarce endeavouring to disguise it. Yet there are some young women that have a real friendship for each other. At their time of life, cheerfulness supplies the place of good nature; and being content in their own mind, they are content with all the world. It is very certain that they kiss one another more heartily, and exchange caresses with a much better grace, in the presence of men, than when by themselves; the reason is, they are proud to tantalize us with impunity, by the representation of favours, which they know to be envied by our sex.

If boys are not allowed to ask indiscreet questions, much less ought that to be permitted young girls, since, considering their quickness of apprehension, and their curiosity in diving into things, which should be mysteriously concealed from their knowledge, the resolving their questions is a matter of much greater consequence. But without permitting them to interrogate, I should be glad they were questioned a good deal themselves, and that care were taken to make them prattle and talk with freedom and ease, in order to give them a quickness of repartee, and to set both their under-

standing and their tongue at full liberty, while it can be effected without danger. These conversations, enlivened with mirth and gaiety, but managed at the same time with art, and under proper direction, would be a most delightful amusement to girls at this period of life, and might imprint in their innocent minds the first, and perhaps the most useful instructions of morality they will ever be so fortunate as to receive : By the attraction of pleasure and vanity, they will learn, to what qualities men really annex their esteem, and what constitutes the glory and happiness of a virtuous woman.

If boys are incapable of forming a true idea of religion, by a much stronger reason, that idea is above the comprehension of young girls; and for this very reason I should talk to the latter much sooner upon this subject. For were we to wait till they were capable of entering into a methodical discussion of these profound questions, we should be in danger of never hitting our mark. The reason of women is a practical faculty which renders them very dexterous at finding out the means of arriving at a known end, but does not enable them to discover the end itself. The social relation of the sexes is admirable. From this society there results a moral person; this person's eye is the woman, and man is the arm; but with so strict a dependence on each other, that from man the woman learns what is proper to be seen; and from woman the man acquires his knowledge of what is fit to be done. Could the female sex ascend to the first principles, as well as ours, and could we have the same spirit of detail as they, ever independent of each other, we should live in perpetual discord, and human society could not possibly subsist. But in the present state of harmony and union between the two sexes, every thing tends to one common end; they know not which contributes most towards it;

each

each follows the other's impulse ; each obeys ; and they both command.

Since a woman's conduct is subject to public opinion, for this very reason her belief depends on authority. Every girl ought to follow the religion of her mother ; and every married woman that of her husband. Were this to be a false persuasion, yet the subjection in which the mother and daughter are held, by the order of nature, justifies their docility, and cancels the sin of ignorance. Incapable of judging for themselves, they ought to receive the decision of their fathers and husbands, like that of the church.

The women having no possibility of deriving the rule of their faith from their own inquiry, cannot confine its bounds to those of evidence and reason, but suffer themselves to be drawn away by a thousand impulses of a different nature ; they are always either beyond or on this side the truth. Ever in extremes, they are either libertines or devotees ; they know not how to unite piety and discretion. This evil has its source, not only in the extravagance of their sex, but in the ill-regulated authority of ours : Immorality is the cause of despising this authority ; repentance arms it with too much terror ; and thus it is always either too much or too little respected.

Since the religion of females is to be regulated by authority, the business is not so much to acquaint them with the reasons of our belief, as clearly to explain to them what we do believe : For to give faith to obscure ideas, is the source of fanaticism ; and to require it for absurdities, leads to folly or incredulity. I know not whether our catechisms have a greater tendency to impiety, than to enthusiasm ; but I am very well satisfied, they are necessarily productive of one or the other.

In the first place, when you initiate young girls into religion, do not represent it as an object of

gloom and restraint, nor as a task or duty ; of course never let them learn any thing by heart, that has a tendency that way, not even their prayers. Be content with saying yours in their presence, yet without obliging them to join with you. Let them be short, pursuant to Christ's instructions. Let them always be uttered with due reverence ; remember that when you ask the Supreme Being to attend to your prayers, it becomes you to attend to what you say.

It is not of so much consequence, that young girls should learn their religion betimes, as that they should know it perfectly well, and even love it. When you render it a burden to their minds, by representing the Deity as always angry with them ; when you subject them, in his name, to a thousand painful duties which they never see you perform ; what can they possibly think, but that their catechism, and their prayers, are imposed only upon little girls ? Consequently they must desire to grow up, in order to be exempted, like you, from this subjection. Be sure you set them an example, otherwise you will never be able to do any thing with children.

When you explain the articles of faith to them, do it by the way of a direct instruction, and not by questions and answers. They ought never to make any other answer, than what is framed by themselves, and not dictated by others. All the answers in the catechism are absurd : They give you the disciple instructing the master ; they are even so many falsities in the mouths of children, since they explain what they do not understand, and affirm what they are incapable of believing. Even among people of the best understanding, show me one who does not lie in saying his catechism.

The first question I observe in ours *, is this :

* That of the French Protestants.

Who created you, and brought you into the world?
The little girl, without the least hesitation, answers *God*, though at the same time she believes it was her mother. The only thing she perceives, is, that she is asked a question, of which she apprehends but very little, and that she makes an answer without understanding any thing at all about the matter.

I should be glad, if some person who knew something of the intellectual progress of children, would undertake a catechism for their use. It would be perhaps the most useful book that ever was penned; and, in my opinion, it would do no small honour to the author. This however is very certain, that if the book were good for any thing, it would bear very little resemblance to ours.

A catechism of that kind would be of use only, when, from the nature of the questions, the child would be able to frame his answers himself; provided, however, it be his turn sometimes to interrogate. In order to convey my meaning, it would be necessary to sketch some sort of a model, and I am very sensible of my own inequality for the task. I shall attempt nevertheless to give a faint idea of it.

Mistress. Do you remember the time when your mother was a maid?

Little Girl. No, Madam.

Mistr. Why so? you have a very good memory?

L. Girl. Because I was not born.

Mistr. Then you have not been always living?

L. Girl. No.

Mistr. Will you live for ever?

L. Girl. Yes.

Mistr. Are you young or old?

L. Girl. I am young.

Mistr. And your grandmamma, is she young or old?

L. Girl. She is old.

Mistr. Has she been young?

L. Girl.

L. Girl. Yes.

Mistr. And why is not she so still?

L. Girl. Because she is grown old.

Mistr. And will you grow old, like her?

L. Girl. I cannot tell *.

Mistr. Where are the cloaths you wore last year?

L. Girl. They have been taken to pieces.

Mistr. And why have they been taken to pieces?

L. Girl. Because they were too little for me.

Mistr. And how came they to be too little for you?

L. Girl. Because I am grown.

Mistr. Will you grow any bigger?

L. Girl. Yes! to be sure.

Mistr. And what becomes of grown girls?

L. Girl. They become women.

Mistr. And what becomes of the women?

L. Girl. They become mothers.

Mistr. And what becomes of them after they are mothers?

L. Girl. They grow old.

Mistr. Will you grow old?

L. Girl. When I have been a mother.

Mistr. And what becomes of old people?

L. Girl. I cannot tell.

Mistr. Where is your grandpappa gone to?

L. Girl. He is dead †.

* If wherever I have put, *I cannot tell*, the little girl makes a different answer, you would distrust what she says, and oblige her to explain it.

† The little girl will say so, because she heard it said: But it will be proper to try whether she has a right idea of death; for this idea is not so simple, nor so obvious to the capacity of children, as some imagine. In the little poem of Abel, there is an instance of the manner in which they ought to be made acquainted with it. This is a most charming composition; it breathes a delightful simplicity, in which you cannot familiarise yourself too much, to converse with children.

Mistr.

Mistr. And how came he to die ?

L. Girl. Because he was old ?

Mistr. What then becomes of old people ?

L. Girl. They die.

Mistr. And you, when you grow old, what —

The little girl interrupting her. O Madam : I do not chuse to die.

Mistr. My dear, nobody chuses to die, and yet we are all mortal.

L. Girl. How so ! will my mamma die too ?

Mistr. Every body must die. The women grow old as well as men : And old age is the road to death.

L. Girl. What must I do to grow old a great while hence ?

Mistr. Be good while you are young.

L. Girl. Madam, I will always be good.

Mistr. So much the better for you. But after all, do you expect to live for ever ?

L. Girl. When I come to be old, very old.

Mistr. Well then ?

L. Girl. In short, when we grow old, you say we must die.

Mistr. Then you must die once ?

L. Girl. Ah ! yes.

Mistr. Who was living before you ?

L. Girl. My father and mother.

Mistr. Who was living before them ?

L. Girl. Their father and mother.

Mistr. Who will live after you are gone ?

L. Girl. My children.

Mistr. Who will live after they are gone ?

L. Girl. Their children, &c.

Pursuing this track we shall find, by sensible inductions, that the human race, like every thing else, has had a beginning and an end ; that is, a father and a mother, who had neither father nor mother, and children who will have no children

dren, &c. * Thus the first question in the catechism should not be introduced till after a long series of the like questions: Then, and not till then, can it be made with propriety, or the child be capable of understanding you. But from thence to the second question, which is in some measure a definition of the divine essence, how immense the distance! When will this space be filled up? God is a spirit! And what is a spirit? Shall I go and engage a child in this dark maze of metaphysics, from which even grown-up persons find it so difficult to extricate themselves? It does not belong to a little girl to resolve such questions; it is at the most her business to propose them. Then I should give her a plain simple answer: You ask me what God is; it is not an easy matter to tell you. God can neither be heard, seen, nor touched; he is known only by his works. In order to judge what he is, stay till you know what he has done.

If the articles of our religion are all equally true, yet they are not all of equal importance. It is very indifferent to the divine glory, whether it be manifested to us in every particular; but it is of the utmost consequence to human society, and to each of its members, that every man should know and fulfil the several duties towards his neighbour, and towards himself, which are enjoined him by the divine law. This is what we ought constantly to teach one another; and in this particularly are parents obliged to instruct their children. Whether a virgin be the mother of her Creator, whether she brought forth the Deity, or only a man to whom the divine nature was conjoined; whether the substance of the Father and the son be the same, or only similar; whether the Holy Ghost

* The idea of eternity is unapplicable, with any propriety to human generations. Every numerical succession reduced to act, is incompatible with that idea.

proceeds

proceeds from one of the two, who are both the same, or from both jointly; I do not perceive that the determination of these questions, in appearance so essential, is of more importance to the human species, than to know on which day of the month we ought to solemnize Easter; whether it be proper to say our beads, to fast, to abstain from flesh, to use the Latin or French language in church, to bedeck the wall with images, to celebrate or to assist at mass, and to live in a state of celibacy. Let every one think of these matters as he pleases; I know not how far they may be important to others; for my part, they are not at all interesting to me. But the matter of consequence to me and my fellow-creatures is; that every man should know, that there is an arbiter of the fate of human beings, on whom we all depend as his children; that he commands us all to be just, to love each other, to be beneficent and merciful, to keep our engagements with all the world, even with our enemies and his; that the apparent felicity of this life is nothing; that there is another to come, in which the Supreme Being will distribute rewards to the good, and punishments to the wicked. These, and the like doctrines, are proper to be inculcated to children, and instilled into the minds of all mankind. Whosoever opposes them, is incontestably deserving of punishment, because he is a common disturber, and an enemy to society. Whosoever overlooks them, and wants to subject us to his private opinions, drives towards the same point by an opposite road; to establish order after his manner, he disturbs the public tranquillity; in the pride and rashness of his heart, he sets himself up for an interpreter of the Deity; he demands the homage and praise of men in the divine name; he erects himself, to the best of his power, in the place of God; he ought to be punished for sacrilege, if not for the guilt of persecution.

Take no notice therefore of all those mysterious articles, which in regard to us are only bare words that convey no ideas, and of all those extravagant and whimsical doctrines, the idle study of which supplies the place of virtue among formal professors, and contributes to render them fools instead of good men. Keep your children within the narrow circle of the doctrine of morality. Make them fully sensible that there is no other knowledge useful to man, but that which teaches him to do good. Do not make your daughters philosophers and divines ; learn them nothing, in regard to celestial things, but what contributes to human wisdom : Let them be accustomed to feel themselves always in the presence of the Deity, to have him for a witness to their actions, to their thoughts, to their virtues, and their pleasures ; to do good without ostentation, because he loves it ; to suffer evil without repining, because he will make them amends ; in short, to be every day of their lives the same as they would desire to have been, when they are to appear in his presence. This is the true system of religion, the only one unsusceptible of abuse, impiety, or fanaticism. Let others preach sublimer systems as long as they please ; for my part, I acknowledge none but this.

It is proper, however, to observe, that till they attain the use of reason, and begin to hear the internal voice of conscience, young persons have no notion of good or evil, but from the declaration of the people about them. What they are commanded to do is good, what they are forbid to do is bad ; that is all they ought to know ; whereby it appears how much more important it is to girls than to boys, that the persons who approach them be judiciously chosen, and invested with some authority. At length the moment is arrived, when they will begin to judge of things by themselves,

themselves, and then it is time to change the plan of their education.

Hitherto, perhaps, I have said too much upon this subject. To what a situation should we reduce the women, were we to allow them no other law than public prejudice? Let us not so far debase the sex by which we are governed, and which treats us with respect, unless we degrade it. There exists a rule for the whole human species antecedent to opinion. To the invariable direction of this rule, all others ought to be reduced; it pronounces judgement even on prejudice itself; and human esteem ought to be of authority with us, only so far as it agrees with it.

This rule is the moral sense. I shall not repeat in this place, what has been elsewhere mentioned; it is sufficient for me to observe, that unless these two rules concur in the education of women, it will certainly be defective. The moral sense, independent of opinion, will not give them that delicacy of mind, which adorns good actions with reputation and honour; and opinion, without it, will only render the sex false and dishonest, so as to substitute appearance in the place of virtue.

It therefore behoves them greatly to cultivate a faculty, which serves for an umpire betwixt the two guides, hinders the conscience from being misled, and rectifies the errors of prejudice. This faculty is reason: But at the bare mentioning of this word, what a number of questions arise! Are women capable of solid reasoning? Is it of consequence for them to cultivate this faculty? Will the pains they take in the cultivation be attended with success? Is this cultivation any way serviceable in the duties assigned them; or is it consistent with the simplicity that becomes their state?

From the different ways of considering and solving these questions, people have gone into contrary extremes: Some are for confining a woman

to the needle and distaff, in company with her maids, and thus only make her the upper servant to the master : Others, not content with ascertaining her rights, make her usurp ours ; for to leave her superiour to us in the qualities peculiar to her sex, and to render her our equal in those which are common to both, is depriving the husband of the superiority he received from nature, and transferring it to the woman.

The reasons which lead man to the knowledge of his duty, are not very complex ; those which confine a woman to hers, are still more simple. The obedience and fidelity which she owes to her husband, the care and tenderness she ought to have for her children, are consequences so naturally and so sensibly derived from her condition, that she cannot sincerely refuse her consent to the interior sensations which are her guide, nor mistake her duty, unless her inclinations are corrupted.

I should not absolutely condemn the institution of confining women to domestic concerns, and suffering them to remain in a profound ignorance of every thing else ; but such an institution I own would require that the morals of the people were very simple and incorrupt, or that the women led a very retired life. In great cities, and among debauched men, such a woman would be too easily seduced ; her chastity oftentimes would be exposed to great danger ; and this delicate age requires of the sex a virtue capable of standing the severest trial. She should previously know what proposals may be made to her, and what answers it is proper for her to give.

Besides, as she is subject to the judgement of men, she should endeavour to deserve their esteem ; above all things she ought to obtain that of her husband ; she not only should study to make him love her person, but likewise approve her conduct ; she ought to justify his choice in the eye of the public,

lic, and to contrive so, that the respect which is paid the wife, shall redound to the husband's honour. Now, is it possible for her to effect any thing of this, if she be ignorant of our constitutions, our customs, and laws of decorum; if she knows not the source of human opinions, nor of the passions, by which they are determined? As she is dependent at one and the same time on her own conscience, and on the sentiments of others, she must learn to compare, and to reconcile those two rules, and never to prefer the former, but when it clashes with the latter. She becomes the umpire of her own judges, by determining when she ought to obey, and when to oppose their commands. Before she admits or rejects their prejudices, she weighs them with great care, she traces them to their source, she anticipates them in some measure, and renders them propitious to her cause; she studies, particularly, never to incur any censure, when her duty permits her to avoid it. Nothing of all this can be done, without attending to the cultivation of her reason and understanding.

I return now to my principle, and find that it furnishes a solution for every difficulty: I study the state of actual existence; I enquire into its cause, and find at length, that whatever is, is right. For instance: I pay a visit to some hospitable family, where the master and mistress jointly perform the honours of the table. They have both had the same education, both are equally polite; they have equal taste and understanding, and are both animated with the same desire of giving a kind reception to their guests, and of sending every body away satisfied. The husband spares no pains to shew his regard to the company; he runs to and fro, and gives himself a great deal of trouble; in short, he is all attention. The woman remains in her place; a little circle is assembled about her, and seems to exclude her from seeing the rest of the company;

company ; yet nothing escapes her notice ; not one person goes away without having been spoken to by her ; she has omitted no civility capable of engaging her guests : She has said nothing to any body but what was agreeable ; and without breaking through order, the least person in company has had as much attendance paid him as the first. Dinner comes in, and they sit down to table ; the man being acquainted with the quality of his guests, places them in proper order ; the wife, without knowing any thing of their dignity, commits no mistake. In each person's countenance and carriage she quickly perceives the proper distinctions due to him ; and every one is seated according to their respective rank. I do not pretend to say that nobody is forgotten, in the variety of courses. The master of the house, surveying the company, perhaps has made no omission. But the wife guesses at the looks of her guests, and anticipates their desires ; while she is speaking to her neighbour, she has her eye on the further end of the table ; she distinguishes him who does not eat because he is not hungry, from the person who is afraid to help himself because he is awkward and bashful. When the company rise up from dinner, each imagines her thoughts to have been entirely employed about him ; they all conclude she had not had time to eat a morsel ; but the truth is, she has made a heartier dinner than any of the company.

When they are all gone, the husband and wife talk of what has passed. The man repeats the chit-chat of the table, what has been said or done by those with whom he conversed. If upon this subject the wife is not always the most exact, on the other hand she has discovered what had been whispered quite softly at the other end of the hall ; she knows what such a person was thinking on ; what such a discourse or gesture related to ; in short,

short, there has scarce been an expression or movement, which she is not ready to explain, and, generally speaking, with great exactness.

The same genius and turn of mind, which renders a woman eminent in the knowledge of domestic œconomy, makes a coquette excel in the art of amusing a variety of lovers. The coquette requires even a greater delicacy and discernment in her behaviour, than the polite mistress of a family; for provided a woman conducts herself with good manners to all the world, she has done her duty; but the coquette, by so injudicious an uniformity, would soon be stripped of her empire. Endeavouring to please all her lovers, she would disoblige them all. In society, the civility shewn to all mankind, is still agreeable to each; provided we are well used, we are not so nice about preference or distinction; but in love, nothing but a monopoly will satisfy. A man of any sensibility would be better pleased, a hundred times, to be ill used by his mistress singly, than carested in conjunction with others; and the worst that can happen, is not to be distinguished at all. A woman, therefore, that has a mind to secure a variety of lovers, persuades each of them that she gives him the preference; she triumphs over his credulity, even when the others are present, and she persuades the rest in the same manner, and with the same success.

Should you ever desire to behold a very odd scene, you need only to place a man between two women, with whom he carries on separate intrigues, and then observe how greatly he is embarrassed. Put a woman in the like case between two men, and surely the example will not be more rare; you would be surpris'd at the address with which she imposes on them both, and makes them laugh at each other. Now, were this woman to express the same confidence, and to use them with the same familiarity, how would it be possible for them

to

to be her dupes a single moment ? By treating them alike, would not she plainly shew that they have the same right to her person ? She takes a much better method : instead of behaving towards them in the same manner, she affects to establish an inequality between them ; she manages so, that the person she flatters believes it to be a mark of her affection ; while he whom she uses with scorn, thinks it is owing to vexation and spite. Thus each of them being content with his own portion, thinks she is entirely employed about him, whilst her thoughts are taken up with her own dear person.

In the general desire of pleasing, the coquette makes use of similar means ; capricious airs would be forbidding, without a deal of good management ; but it is the artful distribution of these that rivets the fetters of her slaves.

*Ufa ogn'arte la donna, onde sia colto
Nella sua rete alcun novello amante ;
Ne con tutti, ne sempre un stesso volto
Serba, ma cangia a tempo attò e sembante *.*

Whence is this sagacity derived, but from a constant series of refined observations, which incessantly display to her view the transactions of the human heart, and which enable her to move it in whatever direction she pleases ? Now, is this sagacity acquired ? No ; it is innate in women ; they are all possessed of it, and men never have it in the same degree. This is one of the characteristics of the species. Presence of mind, sagacity, and refined observations, belong to women ; and to avail themselves of these abilities, is their particular province.

* A woman uses every artifice to allure some new lover into her snare ; she does not shew the same countenance to all, nor at all times ; but changes her air and attitude according to different circumstances.

Such

Such is the state of the female sex, and we have seen the reason of it. The women, you will object, are false; they are not naturally so, but they learn to be deceitful in time. Their peculiar talent is address, and not falsehood; even when they yield to the real propensities of their sex, even when they tell a lie, they are not insincere. Why do you consult their mouth and lips, when they ought not to speak? Consult their eyes, their colour, their quick respiration, their timid air, their faint resistance. This is the language nature gives them to answer you. The lips always say No, and ought to do so; but the accent with which they utter it, is not always the same, and this accent cannot lie. Is not woman subject to the same wants as man, without having the same right to disclose them? Too cruel indeed would be her fate, if even to express her lawful desires, she were not possessed of a language equivalent to that from which she is debarred by custom. Must her modesty make her unhappy? Is it not proper she should have an art of hinting her inclinations, without making an open discovery? What address does it require, to seem to be robbed of what she is impatient to grant? Of what importance is it to her to learn to touch the heart of man, with a seeming insensibility? How striking is the expression of Galatea's apple, and the nymph's awkward flight? What addition can she possibly make to that speech? Is she to go and tell the shepherd, who pursues her among the willows, that she flies from him, merely with a view to be overtaken? Perhaps this would be telling a lie; for then he would pursue her no longer. The more a woman behaves with reserve, the more artifice she requires, even with her own husband. Yes, I take upon me to affirm, that, by confining coquetry within its proper limits, it may receive an impression of truth and modesty, so as to become a rule of decent behaviour.

One of my adversaries has shrewdly observed, that virtue is always one and the same : Nor can it ever be compounded to admit one part, and reject another. When we love, we love the object entire ; and the mouth disapproves of sentiments condemned by the heart. Moral truth is not that which is, but that which is right ; that which is wrong, ought not to be, and much less to be avowed, especially when the avowal gives it an effect, which it would not otherwise have produced. Were I tempted to commit a robbery, and in telling it to another person I tempted him to be my accomplice, would not the very declaring of this temptation be the same as yielding to it ? You will ask me, how comes it that modesty should render the fair deceitful ? But are those who lay it aside more sincere than the rest ? So far from it, they are a thousand times more deceitful. Women do not arrive to this degree of depravity, but by a train of vitious habits, all founded in intrigue and deception *. On the contrary, those who have still some sense of shame, who are not proud of their errors, who know how to conceal their in-

* I am not ignorant that the women, who have openly taken their resolution in regard to a certain point, pretend to value themselves on this freedom, and swear that they have nothing else worthy of notice : Yet I know they never could make any body but fools give credit to what they say. When once the chief guard of their sex is removed, what is there to restrain them, and what consideration will they mind, after they have lost their honour ? as soon as they have made themselves easy in regard to their reputation, what inducement have they afterwards to resist their passions ? *Nec femina amissa pudicitia alia abnuerit.* Never was there an author better acquainted with the human heart, than he who pronounced that sentence.

clinations

elinations even from those that inspire them ; those, in short, who are most difficult in owning their sentiments, are in other respects the truest, the sincerest, the most constant in all their engagements, and on whom, generally speaking, you may most safely depend.

I know but one person that could be quoted as an exception to the above remarks, and this was Mademoiselle de l'Enclos. And indeed this young lady passed for a prodigy. While she despised the virtues of her own sex, she is said to have preserved those of ours : They boast of her frankness, her equity, her steadiness to her engagements, and fidelity in friendship. In a word, to finish the glorious character, she is said to have transformed herself into a man. With all my heart : But, notwithstanding her great reputation, I should no more have chosen that man for my friend, than for my mistress.

These remarks are not so foreign to my purpose, as may appear at first sight. I can easily perceive the tendency of modern philosophers, in deriding the modesty and pretended falsehood of the fair sex : I see their drift ; it is assuredly no other than to deprive the women in our age of what little honour they have left.

From these considerations I believe one may determine, in general, the kind of education proper for the fair sex ; and to what subjects we ought to direct their attention, while they are in the bloom of youth.

That their duties are more easily seen, than fulfilled, has been already mentioned. The first thing they ought to learn, is to be fond of those duties, from a consideration of their utility ; this is the only way to facilitate their practice. Every state, and every age, has its particular functions. The knowledge of them is soon learned, provided we love them. Women, be sure to honour your state,

and in whatever situation of life you are placed by Providence, you will be always respected. The essential point is to be what nature designed you; then there is no danger of your answering the expectations of man.

An inquiry into abstract and speculative truths, into the principles and axioms of sciences, and every thing that tends to render our ideas more general, is not the province of women. Their studies ought to be all practical; it is their business to apply the principles discovered by man, and to make the observations by which our sex is induced to establish those principles. The reflections of women, on subjects not immediately connected with their duty, ought all to be directed to the knowledge of man, or to such agreeable branches of science that have taste for their object: With regard to works of genius, they surpass their comprehension; neither have they sufficient attention and precision to succeed in the mathematics; and as for natural philosophy, it belongs only to that sex, which is most active, sees most objects, is possessed of most strength, and exercises it the most, to judge of the relations of sensible beings, and of the laws of nature. The woman being the weaker vessel, and seeing nothing abroad, estimates and determines the means she is capable of employing at home to supply her weakness; and these are the passions of man. Her mechanical powers are more considerable than ours; all her engines are at work, to shake the human heart. Whatever is either necessary or agreeable to her inclination, and is not in the power of her own sex to procure, she must obtain by means of ours: And for that end it is incumbent on her to enter into a deep study of the human mind; not by considering it abstractedly, and in general, but by observing the minds of those men by whom she is surrounded, and to whose authority, founded ei-
ther

ther in positive law, or the prejudices of opinion, she is obliged to submit. She must learn to discover their sentiments by their discourse, by their actions, by their looks, their gestures. She must endeavour to direct her own discourse, her actions, her looks, her gestures, in such a manner as to inspire them with what sentiments she pleases, without appearing to have any such design. They will philosophize better than she in regard to the human heart ; but she will be able to read it much better than they. The discovery of experimental morality, if I may so call it, is properly their province ; ours is to reduce it to a system. The women have more wit, men more genius ; women observe, and men reason ; this concurrence of both is productive of the clearest and most adequate idea of the human mind, of the most undoubted knowledge of ourselves and of our species, that we are capable of acquiring : and thus it is, that art and ingenuity may incessantly improve our natural abilities.

The world is a book open to women ; when they read any thing wrong therein, it is their own fault, and they are blinded by some irregular passion. Yet a prudent mother of a family, instead of being a woman of the world, lives as recluse a life as a nun. It would be therefore very proper to behave in the same manner to young women who are going to be married, as is practised, or ought to be practised, in regard to those who take the veil ; they should be made to see the pleasures of the world before they relinquish them, lest a false representation should some time hence seduce their hearts, and disturb the tranquillity of their retreat. In France the young girls live in convents, and married women are continually rambling abroad. Among the ancients it was quite the contrary ; the girls, as I have already observed, were present at public sports and
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entertainments; the married women spent their days in retirement. The latter custom was more rational, and contributed more to the support of morality. Young girls are allowed in some measure to be coquettes; their main business is to amuse and divert themselves. The married women have affairs to mind at home, and no husbands to seek for; but they would not find their account in a reformation of this kind, which must therefore drop to the ground, since unfortunately it is they that take the lead. Mothers, I advise you at least to make your daughters your companions. Endeavour to give them a right sense of things, and an honest heart; after which I would advise you to conceal nothing from their view, that is proper for a chaste eye to behold. Balls, assemblies, public sports, and even theatrical entertainments; in short, every thing that deludes imprudent youth, only by being beheld through a wrong medium, may, without risk, be exposed to the view of a person of sound judgement. The earlier they are made acquainted with those tumultuous pleasures, the sooner they will be surfeited with them.

But here I perceive a very strong party against me, and begin to hear their objections. Where are the girls capable of resisting such temptations? The very first prospect of the world is sufficient to turn their heads, and to intoxicate them for ever: when once they have tasted its gaities, they never chuse to leave it. That may be; but before you have exhibited this deceitful representation to their eye, have you assisted them with preparatory instructions, to behold it without emotion? Have you given them proper notice of the objects it represents? Have you described them in their real colours? Have you guarded them against the illusions of vanity? Have you infused into their youthful hearts a taste for those solid pleasures, which are not to be found in those gaudy scenes? What step
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have you taken to preserve them from that vicious taste, by which they are corrupted ? Instead of opposing the public prejudices, which began to take root in their minds, you have rather encouraged them ; you have excited their curiosity to see every frivolous amusement. You have confirmed their taste, or rather their folly, by initiating them into those pleasures. Many a young lady, upon coming into life, has no other directress or governante than her own mother, who is oftentimes more simple and foolish than her daughter, and consequently incapable of exhibiting the objects to her view in any other light, than as she beholds them herself. The mother's example and authority, more prevalent than reason, justifies the daughter in her own eye, and is a sufficient apology for her conduct. When I am for advising a mother to introduce her daughter into the world, I suppose she is to shew it to her in its real colours.

But the mischief is derived from a higher source. Nunneries are the real schools of coquetry ; not of that virtuous sort abovementioned, but of that which is productive of the most extravagant affectation, and of all the crosses, and untoward accidents which befall the fair sex. As soon as the young women are taken out of those houses, and introduced into the world, they find themselves in their right element. They were educated for this kind of life ; is it then at all surprising they should like it so well ? I will not pretend positively to affirm what follows, lest I should have been prejudiced in my observation ; but so it appears to me, that, in general, the women in Protestant countries are more attached to their families, and make better wives, and more affectionate mothers, than among the Roman Catholics ; and if this be true, there is no doubt, but the difference must partly proceed from their being educated in nunneries.

To love a quiet domestic life, it is necessary to
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know it, and to have been, from the time of one's infancy, accustomed to its sweets. The taste for retirement is acquired only by having been brought up at home; and every woman who was not educated by her mother, will not chuse to educate her own children. But unfortunately there is no such thing, at present, as a private education in large cities. The mixture of companies is so general, that there is no place of retreat; and people lead a public life even in their own houses. By intermixing with all the world, they cease to have any idea of a family; they hardly know their own relations; they behave towards them as strangers; and the simplicity of domestic manners, together with that familiarity which rendered it so endearing, is entirely exploded. Thus, even in their infancy, they imbibe a taste for fashionable pleasures, and for the prevailing maxims of this degenerate age.

Girls are laid under an apparent restraint by their mothers, in hopes that their outward carriage will deceive poor fools of men, and be the means of procuring them a husband. But let us inspect more minutely into these young women: their affected modesty is but a thin gauze, that can scarce disguise their growing passions; already do their eyes betray their strong desire to imitate their mothers. What they long for is not a husband, but the licentiousness of a married state. What occasion have they for a husband, when there are so many resources to do without one? But they want a husband, as a cloak to their resources*. Modesty is painted on their countenance, and incontinence is seated in their heart: their disposition is even made

* The way of a man with a maid, was one of the four things which Solomon did not understand: the fifth was the way of an adulterous woman, *She eateth, and wipeth her mouth, and saith, I have done no wickedness*, Prov. xxx. 20.

known by their pretended reserve ; they affect it only, to get rid of it the sooner. I hope the women of Paris and London will excuse me ; there may be such things as miracles in those cities, but for my part I know of none ; and if there be a single woman in either of those capitals, that has a soul perfectly innocent, I understand nothing at all of the customs and manners of the age.

From all these different forms of education, young people equally imbibe a taste for the pleasures of high life, and are led to indulge those passions which are founded in that taste. In great cities, the depravity begins with life, and in small ones with the use of reason. Young girls in the country being taught to despise their own simplicity of manners, are impatient to come to Paris, to partake of the corruption of ours ; vices embellished with the pompous name of accomplishments, are the only motive of their visit ; and blushing, upon their arrival, to see themselves so greatly eclipsed, by the noble freedom of the women of that capital, they soon deserve, by the new polishing of their manners, to be ranked among the foremost of the order. But where do you think the mischief begins ? where it was first projected, or where it is carried into execution ?

I would by no means advise a mother to bring her daughter to Paris, in order to shew her those exhibitions which have proved so destructive to the sex ; but when this happens, I affirm, that either the young lady has had a bad education, or she will be in no great danger. Those who are possessed of taste, good sense, and the love of virtue, will not find those representations so alluring, as they appear to persons deluded by their charms. The people at Paris are apt to pass their censure on those giddy girls, who hurry away from the country, to learn the air and manners of the beau monde, and spend half a year in acquiring new modes, on-

ly to render themselves ridiculous during the remainder of their lives. But who is it that takes notice of those discreet young women, who are surfeited with all those tumultuous pleasures, and return to their respective countries, happy and content with their state, upon comparing it with that of higher life? How many have I myself beheld, that had been brought to that capital by their good-natured husbands, and were at liberty to settle there, yet persuaded the good men from any such design, and returned back with greater cheerfulness than they expressed upon their first setting out? Nay, have I not been present at the scene, when many of them were impatient to be gone, and addressed themselves in the most affectionate manner to their husbands, a little before their departure, desiring to be carried back to their lonely cottages, where they should spend their days much happier than in the magnificent hotels of Paris? It is not known what a number of good people there are still remaining, that have not bowed their knee to the idol, and who despise that preposterous worship. None but thoughtless, giddy girls, delight in noise; prudent women keep themselves quiet and silent.

But if, notwithstanding the general corruption and prejudice, as well as the bad education of the fair sex, there are several whose judgement has not yet been depraved, what must it be where their good sense is confirmed by proper instructions, or, to express myself more correctly, where it is not altered by vicious principles? for the whole business consists in preserving or restoring the natural principles. It is not necessary for this purpose, to tire young girls to death with long discourses, or to oblige them to listen to dry lectures of morality. Moral preachings are to both sexes the bane of education. Melancholy instructions are good for nothing but to make young people detest the doctrine,

trine, together with those who deliver it. In speaking to girls, there is no occasion to frighten them with their duties, nor to increase the weight of that yoke, to which nature has already obliged them to submit. In explaining their duties to them, be clear and precise; do not make them believe that the practice is a melancholy thing; do not assume a dismal face yourself, nor an air of severity. Whatever you intend to convey to the heart of others, ought to come from your own; the catechism of their moral duties should be as short and as clear, but not so grave, as that of their religion. Let them see that those very duties are the real source of all their pleasures, and the foundation of all their rights. Is it so painful to love, in order to be beloved again; or to be amiable, with a view of being happy; to be worthy of esteem, for the sake of being obeyed; to act honourably, in hopes of meeting with honourable treatment? How engaging, how respectable are those rights! how sacred to the human heart, when a woman knows how to assert them properly! She has no occasion to wait for years or old age to enjoy them. Her empire begins with her virtue; her charms are scarce unfolded, when her sweet temper and modest carriage have already established her dominion. Where is the man so brutish and insensible, as not to be disarmed, and to alter the rudeness of his behaviour in the presence of a young lady of sixteen, amiable in her person, and prudent in her behaviour; who says, but little, and pays attention to what others say; whose deportment is most decent, whose discourse most reserved, who is no way elated with her beauty, so as to forget either her sex or her youth; who engages your favour even by her timidity, and attracts the respect which she shews to all the world?

These, though external testimonies, are not at

all frivolous ; they are not founded merely on sensible attraction, but proceed from that secret persuasion we all feel, that women are the natural judges of the merit of men. Who would chuse to be despised by the women ? No man whatever, not even he who intends to love them no longer. And I, who tell them so many severe truths, do you think I am insensible to their judgement ? No, their suffrages are dearer to me than yours, O reader, thou who art oftentimes more woman than they. While I despise their manners, I am willing to revere their justice : little does it signify to me whether they hate me or not, provided I oblige them to hold me in esteem.

What important things might be achieved with so noble a spring, did we but know how to set it in motion ! Wo be to that age, when the women come to lose their ascendancy, and their judgement is totally disregarded by man. This would be the last degree of depravation. All nations, whose morals were not corrupted, paid a respect to the fair sex. Witness Sparta, witness Germany, witness Rome, Rome, the seat of glory and virtue, if ever there were any upon earth. There it is that women honoured the exploits of great generals ; there they publicly bewailed the fathers of their country ; there their vows, or lamentations, were considered as the solemn judgement of the republic. All the great revolutions were owing to women ; by a woman Rome acquired her liberty ; by a woman the plebeians obtained the consulate : by a woman the tyranny of the decemvirate was extinguished ; by women was Rome preserved when besieged by a banished citizen. You gentlemen of gallantry, throughout the French nation, what would you have said upon seeing this procession, which appears so ridiculous in your eye ? You would only have hissed at the ladies, as they moved solemnly on. With how different an eye do we behold

behold the same objects? and perhaps we are both in the right. Let such a procession be formed of your fine French ladies, and I know nothing more indecent; but let it consist of Roman matrons, and then you will all see with the eye of the Volsci, and with the heart of Coriolanus.

I shall observe further, and I maintain it, that virtue is no less favourable to the cause of love than to the other privileges of nature, and that it contributes to support the influence of young maidens, as well as the authority of married women. There is no true love without enthusiasm, and no enthusiasm without an object of either real or chimerical perfection, existing in the imagination. How is it possible that the affections of lovers should be raised when this perfection is no longer held out in prospect, and all they perceive in the person beloved is the gratification of their senses? It is not thus the soul is enraptured, and raised to those sublime transports, which constitute the delirium of lovers, the vital and essential part of that bewitching passion. Love is nothing but a dream, an illusion, I will allow; but there is some reality in the sentiments it inspires in favour of the true beautiful. There is no such beauty, you will say, in the object we love; it is the work of our erroneous fancy. Well, and what then? Does this prevent our sacrificing every sordid sentiment to this imaginary model? And are our hearts less affected with the virtues which we suppose the adored object to possess? Are we the less detached from all base views of private interest? Where is the sincere lover, who would not willingly spill the last drop of his blood for the sake of his mistress; and can a person that wants to lay down his life in so noble a cause, be actuated by a sensual or indelicate passion? We are apt to laugh at knight-errants; but this is because they understood what it is really to love, and we know nothing but debauchery.

bauchery. When those romantic maxims began to appear ridiculous, the revolution was not so much owing to reason as to a corruption of manners.

The natural relations are subject to change in no age whatever ; the agreement or disagreement arising from those relations, continue still the same, and only the appearance is altered by different prejudices, under the specious title of reason. It will be always noble and great to subdue one's passions, even in submitting to fantastical opinions : and real motives of honour will ever have their due influence with a woman of sense, who knows in her respective station, how to pursue the right road to happiness. Chastity must be a delightful virtue to a fine woman, that has any sublimity of sentiment : while she views such a multitude of admirers at her feet, she triumphs over the world and herself ; and within the circle of her own heart she erects a throne, to which such a number of votaries come to offer their tribute. The sentiments of both sexes, expressive of love or jealousy, but always mixed with respect, depose in her favour ; and the public esteem, added to her own consciousness of merit, is a glorious triumph, which she incessantly enjoys only for a momentary conflict. Her mortifications are fleeting and transitory ; but how lasting the reward ! How great the enjoyment of a magnanimous soul, in the dignity of virtue joined to beauty ! Suppose such a real person as an heroine in romance, she would taste far more exquisite raptures than Lais or Cleopatra ; when her beauty was no more, her glory, her pleasures would still remain ; and she alone would know how to derive satisfaction and enjoyment from her past life.

The greater and more painful our duties, the stronger and more obvious should be the reasons on which they are founded. There is a kind of cant, generally used on the gravest subjects, and
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with which the ears of young people are stunned, without affording any inward conviction. This strange sort of language, being altogether disproportioned to their capacity, and of course flighted by them in private, is the cause of their being so ready to follow their inclinations, for want of such reasons to resist them, as are drawn from the nature of the thing. A young girl who has had a prudent and pious education, is provided no doubt with very strong weapons against all temptation; but she whose heart, or rather whose ears, are continually filled with enthusiastic jargon, falls surely a prey to the first artful fellow, who attempts to ensnare her innocence. A pretty young woman will not neglect the care of her person, she will not grieve for the heinous crimes which her beauty has made her commit, she will not weep sincerely and in her heart, for being an object of desire; nor can she really believe the highest transport of the soul to be a diabolical invention. Give her other reasons more convincing, for these have no effect upon her mind. It would be still worse, if, as is sometimes the practice, her head were filled with absurd and contradictory notions, and after humbling her down on the dust, and representing her body, and her personal charms, as defiled by sin, she were taught to respect that as the temple of Christ, which before had been rendered an object of contempt. Ideas too sublime and too vulgar, are equally insufficient, and cannot associate; there must be arguments adapted to the capacity of sex and age. The consideration of duty has no force, but as it is joined to the motives by which you are induced to fulfil it:

Quæ quia non liceat non facit, illa facit.

One would not think that it was Ovid who passed so severe a judgement.

Should you therefore be desirous of improving
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the morals of young women, without incessantly commanding them to be virtuous, convince them it is their interest to be so ; make them sensible of the entire value, and of the beauty of virtue, and you may be sure they will fall in love with it. But it is not sufficient to represent this interest as very remote ; point it out to them as just at hand, as connected with the different relations of their age, and the character of their lovers. Give them an idea of an honest man, of a man of merit ; teach them the way to find him out, to love him, and to love him on their account ; demonstrate to them, that, whether in the connection of love or of friendship, such a man alone is capable of making them happy. Let them have a rational introduction to virtue ; make them sensible that the empire of their sex, and all their other prerogatives, are not only dependent on their own good conduct, but likewise on ours ; that they can have but very little influence over mean, ignoble souls ; and that it is impossible for men to behave properly towards the fair sex, unless they be directed by the principles of virtue. You may, in that case, be certain, that, by giving them a true description of life, you will inspire them with a hearty dislike to our present manners ; by introducing them among people of fashion, you will make them despise such company ; you will give them an aversion to their maxims, and to all their foolish gallantry ; you will warm their breasts with the noble ambition of ruling over great and generous souls ; like that of the Spartan dames, who were proud of extending their empire over men. A woman of spirit and intrigue, who has no other way of attracting her lovers than by her coquettish airs, and is incapable of securing their fidelity but by granting favours, makes them as submissive as spaniels in mean and servile offices, yet has no sort of authority over them in matters of importance. But a woman,

woman, who is at the same time virtuous, amiable, and discreet, who commands respect from every body about her, who behaves with reserve and modesty, who, in a word, maintains the love of her person, by the esteem of her virtues, such a woman has it in her power to send her admirers, at a moment's warning, to the further end of the globe; she is able to rouse them to battle, to glory, to death, in short, to whatever she pleases: Such an empire is glorious, methinks, to hold, and well worth the trouble of purchasing *.

Such is the spirit of Sophia's education, an education conducted with more solicitude than difficulty, and rather by humouring than restraining her taste and inclination. Let us now mention a word or two concerning her person, pursuant to the portrait I have drawn of her, and given to Emilius, or according to the idea which he himself has of a spouse, who is qualified to make him happy.

One thing I can never too often repeat, *viz.* that I have nothing to do with miraculous accomplish-

* Brantome takes notice, that in the reign of Francis I. a young lady, who had a very talkative lover, laid her commands on him to observe an absolute silence for an unlimited time. The lover obeyed the order for two years, during which space it was thought, that, by some accident or other, he had lost the use of his speech. He happened one day to be at a public assembly, where he met his mistress, who was not known in that quality, love being in those days conducted in a more mysterious manner than at present. The lady boasted she would cure him instantly, and did it with a single word, namely, *Speak*. Was not there something grand and heroic in this passion? What could the Pythagorean philosophy do more, with all its parade and boasting? Is there a woman in our time that could depend on so exact a silence during a single day, were she to pay the highest price in her power for it?

ments. Emilius has none such, neither has Sophia any more than he. Emilius is a man, and Sophia a woman, that is all their glory. In the present confusion which obtains among us, it is almost a prodigy to be only of one sex.

Sophia is generous and good natured ; she has an exquisite sensibility, which sometimes renders it difficult to check the activity of her imagination. Her wit is not so just, as sparkling and lively ; her temper easy, yet uneven ; her figure common, but agreeable ; her countenance is expressive of dignity and sentiment ; you may accost her with indifference, but not part from her without emotion. Other women have some good qualities which she has not ; and those she possesses, others may have in a higher degree ; but none is adorned with more happy qualifications, such as seem most likely to constitute an accomplished character. She even knows how to reap advantage from her blemishes, and were she more perfect, she would be less agreeable.

Sophia is not handsome ; yet when she is present, the men forget the fine women, and the latter are dissatisfied with themselves. She is scarcely pretty at first sight ; but the more you view her, the prettier she grows : She is a gainer, where others are such losers ; and what she once acquires, she is sure to preserve. There may be such a thing as more sparkling eyes, a prettier mouth, a more striking figure : But no woman can have a finer shape, a more beautiful complexion, a fairer hand, a smaller foot, a softer look, a more affecting countenance. Without dazzling your sight, she engages your affections ; she charms you, and you do not know why.

She is fond of dress, and understands it : Her mother has no other chambermaid but her : She has a very good taste in setting herself off to advantage, but she has an aversion to costly attire :

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Her dress displays an elegant simplicity; and shews that she is not fond of brilliancy, but of a becoming neatness. She knows not the colours in fashion, but she is admirably well acquainted with these that suit her own person. There is no young woman that appears to be adorned with less art, and yet none whose attire is more artfully adjusted. Her dress is seemingly modest, but really coquetish. She does not display, but veils her charms; yet the veil which conceals them from the eye, discloses them to your fancy. When first you behold her, perhaps you may say no more than, *There is a modest discreet girl*; but when you have been some time in her company, your eyes and your heart are unalterably fixed on her person; with a modest gaze you survey her charms; and you would be apt to think, that the whole of this neat simple apparel was so well adjusted, only to be taken to pieces by the imagination.

Sophia has natural abilities; she is sensible of this advantage, and has not neglected it: But not having had an opportunity of using a great deal of art to improve those abilities, she is satisfied with forming her agreeable voice to sing true and in taste; with exercising her little feet to move lightly, and with grace; or to curtsy in any situation, without constraint, or awkwardness. Yet she has had no singing-master except her father; no one to teach her to dance but her mother: An organist in the neighbourhood has given her some lessons to accompany upon the harpsichord, which she has since improved by herself. At first she only thought of displaying her hand to advantage on those black spots; but afterwards she found that the sound of the harpsichord sweetened the tone of her voice, and by degrees she became sensible of the beauties of harmony; at length, as she grew up, she began to feel the charms of expression, and to be in love with music. But this is more

owing to taste than ability ; for she cannot make out a single air in a music-book.

What Sophia understands best, and has been most carefully taught, are the different sorts of work, suitable to her sex, and even those which are not at present in use, such as to cut out and make her own gowns. There is no kind of needle-work but she understands, and performs with pleasure ; yet the employment she prefers to all other, is that of making lace, because there is none that gives a more agreeable attitude to her person, or in which her fingers are employed with more grace and dexterity. She has likewise applied herself to all the particular branches of domestic œconomy. She understands cooking and the buttery, and knows the price and quality of provisions ; she can keep accounts very well, and acts as house-keeper to her father. Formed to be herself the mother of a family, by managing her father's house, she learns to direct her own ; she is capable of supplying the different offices of menial servants, and does it with pleasure. No one knows how to command properly, without having first learned to obey ; this is the principle on which her mother employs her ; as for Sophia, her considerations do not extend to that distance. Her first and principal duty is that of a daughter, and at present it is the only one she thinks of fulfilling. Her sole view is to attend her mother, and to ease her of a part of her care. It is true, however, that she does not discharge all her duties with equal pleasure. For instance, though she is a little greedy, she is not fond of cookery ; the culinary detail has somewhat disgusting to her ; because she never finds it consistent with cleanliness. In this respect she is extremely delicate, and her delicacy being carried to excess, is become one of her imperfections ; she had rather let all the dinner tumble into the fire, than

than have her ruffle spotted. For this very reason she never would look after the garden. She thinks she would get dirt among the grounds; and as soon as she espies a dunghill, she imagines herself offended with its smell.

This defect she owes to her mother's instructions. According to that good lady, one of the principal duties of a woman is cleanliness; it is a special and indispensable obligation, imposed by nature herself. There cannot be a more disagreeable object in the world than a flattern; and the husband who dislikes such a creature, is never to blame. The mother has preached up this duty to her daughter, ever since she was a child; and has insisted upon such a particular neatness in her person, in her cloaths, her apartment, her work, and toilette, that all these minutenesses becoming habitual, take up a very considerable part of her time, and even influence the rest; so that whatever she is about, to do it well is her second care; the first and chief of all is to do it neatly.

And yet all this neatness has not degenerated into an idle affectation, or an over-strained delicacy: Nor has it made way for the refinements of luxury. No other water, but that of river or fountain, has ever entered her apartment: She knows no other perfume than that of flowers; and never will her husband smell any thing more fragrant than her breath. In short, her attention to external decoration, does not make her forget that she owes her life and her time to nobler cares: She either knows not, or scorns that excessive cleanliness of body, which stains the soul: Sophia is more than neat, she is pure and unspotted.

I mentioned a while ago, that Sophy was greedy. She was so naturally, but she is grown temperate from habit, and now she is such from a principle of virtue. It is not with girls as with boys, whom you may govern to a certain degree by the principle
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of gluttony. This is an inclination of too bad consequence to the sex, to suffer their indulging it. When Sophy was a little girl, she often went by herself into her mamma's apartment, but did not always come back empty handed, so that fidelity in regard to sweet-meats and sugar-plums was not unimpeached. Her mother having detected her, not only reprimanded, but punished her for it, by obliging her to fast. At length she contrived to persuade her, that sweet-meats were bad for the teeth, and that too much feeding spoiled the shape. Thus was Sophy reformed; upon coming to years, she contracted other tastes, which have diverted her from that mean sensuality. In women as in men, as soon as the heart grows susceptible of affection, greediness ceases to be a predominant vice. Sophia has retained the peculiar taste of her own sex; she is fond of milk-meats, and sweet things; she loves pies and cakes, and desserts, but eats very little meat; she never tasted any wine, nor other strong liquor. As for the rest, she eats of every thing most moderately; her sex being less laborious than ours, requires less recruiting. She likes every thing that is good, and knows how to partake of it; but, on the other hand, she can also accommodate her taste to less palatable viands, without feeling any inconveniency from this privation.

Sophia has a sprightly fancy, without being brilliant; she has solidity of understanding, without being profound; her wit is not spoken of in company, because nobody finds she has a greater or lesser share than himself. She has always sense enough to be agreeable to those with whom she converses; though it be not greatly improved, according to the idea we have of the culture of a woman's mind. For hers is not formed by reading, but by the conversation of her parents, by her own reflection, and by the observations she has made, in what little she has seen of the world. Sophia is naturally

naturally cheerful ; in her infancy she was a romping girl, but by degrees her mother took care to check her flighty airs, lest too sudden a change should denote the critical period, when nature points out a graver behaviour. She therefore was grown bashful and reserved, even before her time ; and now the period is arrived, it is much easier for her to retain her present carriage, than it would have been to assume it all at once, without assigning a motive for so extraordinary a change. It is very entertaining to see how she sometimes breaks out into little sallies of youthful vivacity, from a remainder of her former habit ; then recollecting herself, she suddenly stops short, and casting down her eyes, her cheeks glow with a virgin-blush. The intermediate space, between the two stages of infancy and youth, must necessarily partake a little of each.

Sophia has too great a sensibility to preserve a perfect equality of temper ; but she has so much sweetness that this sensibility cannot be very troublesome to others ; it is herself only she hurts. Say but a word to offend her, she will not pout, but her bosom will swell, and she will endeavour to retire, in order to give vent to her tears. In the midst of her weeping, let her father or mother call her back, she instantly returns to laugh and play, wiping her eyes as quick as she can, and endeavouring to stifle her uneasiness.

Neither is she entirely free from caprice. Her temper, when worked up too high, degenerates into mutiny, and then she is apt to forget herself. But let her have time to reflect, and her manner of repairing the offence will give her, in some measure, a new degree of merit. If she is chastised, she is docile and submissive, and you perceive that her shame proceeds less from her punishment, than from her fault. If no notice is taken of it, she will be sure to repair the mistake of herself, but
with

with so much frankness, and so good a grace, that it is impossible to behold her with rancour. She is ready to ask pardon of the lowest domestic, without feeling the least uneasiness from such submission; and as soon as she is forgiven, by her cheerful countenance, she plainly shows how greatly her heart is eased. In a word, she bears the wrongs of others with patience, and with pleasure repairs her own. Such is the amiable disposition of her sex, before we spoil it. Woman is framed to yield to man, and even to bear with his injustice; but you can never make boys so submissive. Their minds are shocked with the notion of injustice, and nature did not form them of a patient temper.

gravem

Pelidae stomachum cedere nescii.

Sophia is not without religion, but a religion consistent with reason, and of great simplicity; a religion containing very few dogmas, and fewer practices of devotion; unacquainted with any essential practice, but that of moral duty, she devotes her whole life to the service of God, by doing good to mankind. Her parents, in every instruction they have given her on this subject, have accustomed her to a reverent submission, always saying to her, "Child, these matters are above your capacity; your husband will inform you of them in proper time." As for the rest, instead of long discourses on pious subjects, they are satisfied with preaching by their example, and this is deeply engraved in her heart.

Sophia is in love with virtue, which is now become her chief pursuit. She loves it, because there is nothing so beautiful; she loves it because it is that which constitutes the glory of a woman, and seems almost to raise her to an equality with the heavenly spirits; she loves it, as the only road to

true

true happiness, while she sees nothing but misery contempt, and ignominy, entailed upon a dishonest woman; in short, she loves it, as the favourite object of her worthy father, and of her tender affectionate mother; who, not content with their own virtues, are desirous of being blessed with hers; as, on the other hand, her chief delight is the hope of contributing to their happiness. Sentiments of such dignity inspire her with an enthusiasm that elevates the soul, and keeps all her inclinations in constant subjection. Sophia will be chaste and virtuous to her last gasp; she has vowed it from the bottom of her heart; and at the same time she made this vow, she was sensible of the whole weight of the obligation; she vowed it when she ought to have revoked the engagement, had her passions been formed to triumph over her virtue.

Sophia has not the good fortune of being an amiable woman, according to the French taste; a woman for instance of a cold constitution, and only acting the coquette through vanity; solicitous rather to shine than to please; and fonder of amusement than of real satisfaction. Nothing but the necessity of loving makes her uneasy; this disturbs her heart and her joy in the midst of public entertainments; she has lost her former cheerfulness; wanton sports are no longer her taste; instead of dreading the disgust of solitude, she seeks it; there she thinks of him who is to make her relish it; every indifferent person is troublesome to her; she wants no court, or ring of admirers, but a lover; she had rather be agreeable to one man of honour, and agreeable to him for ever, than to be lifted up to the skies by a popular cry, which may be lavished on you to-day, and to-morrow changed into mockery and derision.

The judgement of women ripens sooner than that of men; as they are obliged to act upon the defensive almost from their infancy, and are in-

trusted with a deposit extremely difficult to preserve, of course they must be sooner acquainted with the nature of good and evil. Sophia being forward in every thing from her constitution, her judgement is sooner formed than that of other girls at her age. In all this there is nothing very extraordinary; for maturity is not every where the same.

Sophia is well acquainted with the duties and privileges both of her sex and ours. She knows the failings of men, and the vices of women; she is sensible also of their good qualities and contrary virtues, and they are all imprinted in the bottom of her heart. It is impossible to have a higher idea of a virtuous woman, than that which she has formed, yet she is no way daunted by this idea; she thinks with complacency of a man of honour, of a man of merit; she feels she is formed for that man; that she is worthy of him, and that she alone is capable of returning him the happiness which she expects to receive at his hands; she is sure she shall know him; the only business is to find him out.

The fair are the natural judges of the merit of men, as we are of theirs; this is a mutual privilege, of which neither sex is ignorant. Sophia is sensible of this privilege, and exerts it, but with a modesty suitable to her youth, to her experience, and to her situation in life. She judges only of things within her reach, and never forms this judgement, but when it serves to explain some useful maxim. Of persons that are absent, she always speaks with the greatest circumspection, and especially if they be women. She thinks that the cause of their being so slanderous, is their talking so much about their own sex; but when they confine themselves to ours, they are generally impartial. Hence it is that Sophia keeps within this boundary. In regard to women, she never mentions their names, but to say all the good she knows of them: This

is an honour she thinks due to her sex ; and as for those of whom she has no good to relate, she is entirely silent.

Sophia is but little acquainted with the world, yet she is obliging and respectful, and does every thing with a good grace. Her happy disposition of temper is of more use to her than all the art in the world. She is possessed of a politeness peculiar to herself ; a politeness not confined to forms, nor subject to modes, or changes ; a politeness uninfluenced by custom, but founded merely in a desire to oblige, which she is always sure of doing. She knows not the ceremonious forms of language, nor does she invent any ingenious compliments ; she does not say that she is very much obliged, that you do her too much honour, that you should not take so much trouble, &c. much less does she think of giving another turn to those phrases. To a common civility, or established form of politeness, she answers with a curtsy, or with a plain, *I thank you* ; but this simple phrase from her mouth, is equivalent to the finest flourish from another. As for real service, she lets her heart express it, and there you never meet with an empty compliment. She never would submit to the yoke of French ; grimaces as for instance, to be handed out of one room into another, by an old fellow of sixty, who she thinks has more occasion for assistance himself. When a gallant, all scented with perfume, offers this ridiculous piece of service, she leaves the officious gentleman on the stair-case, and bounces in two leaps into the room, saying she is not lame. Though she is not tall in stature, yet she never would have high heels to her shoes ; her feet are small enough to do without them.

She not only behaves with becoming silence and respect in the company of women, but even before married men, or those who are a great deal older

than herself; she never accepts a place above them, but merely to shew her obedience; and she resumes her own at the bottom of the room whenever she can: For she knows that the privileges of age precede those of the sex, from a supposed superiority of wisdom, which above all things, ought to be held in honour and respect.

In company with young persons of her own age, it is quite another thing; she requires a different carriage to awe them into reverence; and she knows how to assume it, without losing that modest air so suitable to her character. If they are humble and discreet, she behaves towards them with that amiable familiarity with which young people are wont to converse; their little innocent chat will be on trifling matters, but always decent; if they grow serious; she is then for talking on useful subjects; if they are insipid and nonsensical, she quickly puts a stop to them; for she has an utter contempt for all the little jargon of gallantry, as very offensive to every woman of sense. She knows full well, that the man she is in search of, has no such language; and never, if she can help it, will she bear to hear from another, what is unbecoming the person, whose character is so deeply impressed in her mind. The high opinion she has of the privileges of her sex; the noble pride arising from the purity of her sentiments; the virtuous energy which she feels within herself, and which renders her respectable even in her own opinion, fill her with indignation against those whining speeches, with which the modern fops pretend to amuse the ladies. She does not receive those compliments with apparent anger, but with an ironical applause which disconcerts the fool, or with an air of indifference which he does not in the least expect. Suppose a fine beau accosts her with a heap of bombast, lavishes his wit in commendation of hers, extols her beauty, her graceful air, and expatiates

patiates on the happiness of pleasing her, Sophy is a girl that would interrupt him in his harangue, and say to him very politely, "Sir, I am afraid I know those things much better than you; if we have nothing more curious to talk of, I believe it would be right to put an end to our conversation." Upon this she drops him a fine curtsy, and in an instant retires to another part of the room. I would fain know of your agreeable ladies, whether any of them would find it any easy matter to give such an ingenious turn to a nonsensical discourse.

Not but that she is very fond of being commended, provided it be in earnest, and she believes the person really thinks all the good of her that he says. To appear affected with her merit, a person must have some himself. An homage founded in esteem, is agreeable to the dignity of her heart; but she is sure to give a deaf ear to the rustian of gallants; she was not formed to practise the little arts of a stage-dancer.

So greatly improved in her judgement, and formed in every respect like a girl of twenty, Sophia, though she is only fifteen, will not be treated as a child by her parents. No sooner will they perceive the least marks of youthful inquietude, than, before it makes any progress, they will endeavour to provide against it; they will talk to her in affectionate, but rational terms. Tender and sensible discourses are adapted to her age and temper of mind. Should her character be such as I imagine it, why should not her father address her nearly in the following manner?

"You are now, Sophy, grown up to a woman's estate, and you are not always to continue single. Your mother and I are desirous you should be happy, and it is for your own sake we desire it, since our felicity depends on yours. The happiness of a virtuous girl is to make an honest
"man

“ man happy ; we must therefore think of marrying you, and we must think of it in time, for your fate through life depends on your marriage, and we cannot take too much time to reflect on it.

“ Nothing is more difficult than the choice of a good husband, except perhaps that of a good wife. You, Sophy, will be that extraordinary woman, you will be the pride of our life, and the comfort of our old age ; but how great soever your merit, the world is not wanting in men who have a larger share of it than you. There are none who ought not to think it an honour to obtain you in marriage ; but there are many whom it would do you honour to obtain. Among the latter the business is to find out one suitable to your age and station, to know him, and to be acquainted with him.

“ The chief happiness of marriage depends on so many relations, or points of agreement, that it is a folly to expect they should all coincide. We must first of all make sure of the most important ; when the others happen to meet, so much the better ; when they are wanting, they must be overlooked. Complete happiness is not to be found upon earth ; but the greatest of misfortunes, and what we have always in our power to avoid, is to be unhappy through our own fault.

“ Of relations, some are natural, others instituted by man, and others depending on opinion only. The parents are judges of the two latter, but the children only of the former. In marriages made by the authority of parents, they regulate themselves entirely by such relations as are either instituted or founded in opinion ; it is not a marriage of persons, but of ranks and estates. But all this is susceptible of alteration ; the persons alone continue always the same,

“ and

" and in all places, in spite of fortune ; it is only
" personal relations that are capable of constitu-
" ting the happiness or unhappiness of marriage.

" Your mother was a woman of family, and I
" had a good fortune ; these were the only consi-
" derations that induced our parents to join us
" in wedlock. I have lost my estate and the her
" rank ; being forgot by her family, what does it
" now avail her to be of noble parentage ? Under
" our misfortunes, the union of our hearts was
" ever a consolation to us ; the conformity of our
" taste made us chuse this retreat ; here we live
" happy in the midst of poverty, and each is to
" the other instead of all. Sophy is our common
" treasure ; we bless heaven for having given us
" that, and for having deprived us of all the rest.
" You see, my child, whither Providence has
" conducted us. The relations of conveniency,
" which were the cause of our marriage, are
" vanished ; our present happiness consists in those
" which at that time were reckoned as nothing.

" It is the business of man and woman to chuse
" for themselves. Mutual inclination ought to be
" the first tie ; their eyes, their hearts should be
" their first guides : For as their principle duty,
" when they come together, is to love each other,
" and love is a thing that does not depend on our-
" selves ; this duty necessarily implies another,
" which is to begin with loving before we tie the
" matrimonial knot. This is the law of nature,
" which nothing can abrogate : They who have
" restricted it with so many civil laws, seem to
" have directed their view rather to the appear-
" ance of order, than to the felicity of the married
" state, or the morals of the people. You see,
" my Sophy, we are not preaching a difficult doc-
" trine to you ; it only tends to render you mistress
" of

“ of your own person, and to make us depend on
“ you for the choice of your husband.

“ After we have given you our reasons for lea-
“ ving you at full liberty, it is proper we should
“ also take notice of yours for making a discreet
“ use of it. Sophy, you are good-natured, and
“ do not want sense ; you have a regard to integri-
“ ty and true piety ; you are possessed of the ac-
“ complishments proper for a virtuous woman ;
“ neither is your person disagreeable : But you
“ have no fortune ; you have indeed those goods
“ which are most worthy of esteem, but not those
“ which are most valued in the eye of the world.
“ Do not therefore aspire higher than you can
“ attain ; but regulate your ambition, not by your
“ own judgement nor ours, but by public opinion.
“ If the matter in consideration were no more than
“ merit equal to your own, I know not what
“ bounds I should prescribe to your expectations ;
“ but by no means would I have you raise them
“ higher than your fortune, which you are to re-
“ member is very inconsiderable. Though a man
“ worthy of your affection may not consider this
“ inequality as an obstacle to marriage, you ought
“ in that case to do what he will not do : Sophy
“ should imitate her mother, and enter only into
“ a family that thinks itself honoured by her al-
“ liance. You have not beheld our opulence,
“ you were born during our poverty, you have
“ contributed to render it easy to us, and you have
“ partaken of it without repining. Follow my ad-
“ vice, Sophy, do not seek for that wealth, which
“ we bless Heaven for taking from us ; since we
“ never tasted happiness, till we were disincumber-
“ ed of our riches.

“ You are too lovely, Sophy, not to be agreea-
“ ble to somebody ; neither is your poverty so
“ great, that you need be a burthen to an honest
“ man. You will be courted, and perhaps by
“ people

“ people who are not deserving of your person.
“ Were they to exhibit themselves in their real colours, you would set a proper value on them, and would not be long deceived by their external magnificence. But although your judgment is very good, and you have some skill in merit, you want experience, and are ignorant how far it is possible for men to dissemble. An artful impostor may study your taste and inclinations, in order to seduce you, and may pretend to virtues to which he is an entire stranger. Such a man would ruin you, Sophy, before you perceived it, and you would not see your error, till it was past all remedy. The most dangerous of snares, and the only one that reason is incapable of avoiding, is that of your own passions; should you ever be so unhappy as to fall into it, you would see nothing but illusions and chimeras; your eye would be fascinated, your judgment confounded, your will corrupted, even your very error would be dear to you, and when you came to see it, you would not chuse to leave it. It is to Sophy’s reason, not to the inclinations of her heart, that we resign her. So long as she remains cool and deliberate, let her be her own judge; but whenever she falls in love, let her put herself once more under the guidance of her mother.

“ I propose an agreement betwixt us, which will convince you of our esteem, and restore the natural order. Parents are apt to chuse a husband for their daughter, and consult her only for form sake. This is the general custom: but we intend to behave in a very different manner; you shall chuse, and we are to be consulted. Exert your right, Sophy; exert it freely, but with discretion. The spouse that suits you, ought to be your choice, not ours; but it is our business to judge, whether you are mistaken or

“ not, in regard to points of agreement, and whether, even without knowing it, you are not acting counter to your own design. Birth, estate, rank, opinion, are not in the least consideration with us. Take an honest man, whose person you approve, and whose temper suits you, be he what he will in other respects, we accept him for our son-in-law. His fortune will always be considerable enough for us, if he has the use of his arms, is an honest man, and loves his family. His rank will be sufficiently illustrious, if he ennobles it by virtue. Were the whole world to condemn us, what does it signify? We do not court the public approbation ; all we aim at is your happiness.”

Reader, I know not what effect such a speech would produce in the minds of girls educated after your manner. With regard to Sophia, she cannot make a verbal answer. Shame and affection will obstruct all utterance : But I am very certain it will be deeply engraved in her heart during the remainder of her life ; and that if there be any dependence on human resolution, it is on that which will follow this speech, namely, to render herself worthy the esteem of her parents.

But let us state the case at the very worst, and suppose her constitution to be so warm, as to render it inconvenient to wait any considerable time. I affirm that her judgement, her knowledge, her taste and delicacy, but especially the principles in which she has been bred up from her infancy, will form such a counterpoise to the impetuosity of her desires, as will be able to overcome, or at least to resist them a long time. She would rather undergo the severest torture, than afflict her parents, by marrying a worthless man, or by exposing herself to the misfortunes of an unequal marriage. Even the liberty she has received, only inspires her with

a new sublimity of sentiment, and renders her more scrupulous in regard to the choice of a husband. Formed with the delicate texture of an Italian, and with the sensibility of an Englishwoman, she has moreover the pride of a Spaniard, to restrain the emotions of her heart, and the warmth of her desires; since even in looking out for a lover, she is as difficult as the ladies of that nation, who do not easily meet with a person worthy of their affection.

It is not in every body's nature to feel that enthusiastic warmth, with which the love of virtue is capable of inspiring the soul; nor that elastic force it has within itself, whenever it is sincerely desirous of following the path of justice and honour. There are people, to whom every thing grand and noble appears chimerical; and who have such low and grovelling ideas, that they can never know, how greatly even the folly of virtue is capable of influencing the human passions. You will say, I must never talk to those people without examples; so much the worse, should they be so obstinate as to deny them. Were I to tell them, that Sophia is not an imaginary being, that I have only given her a fictitious name, that her education, her manners, character, and figure, had a real existence, and that her loss is still lamented by a worthy family, they would certainly look upon the whole as fabulous. But, after all, why should this hinder me from concluding the history of a damsel who bore so strong a resemblance to Sophia, that this narrative might very well be adapted to her, without occasioning the least surprise? Whether it be considered as true or not, signifies but little; if you will, I have written a romance; but I have always explained my method, and proceeded regularly towards the end I have in view.

The young damsel, of the same complexion as that I have been attributing to Sophia, had more-

over so great a conformity to her in every other respect, that she might well deserve this name, and I leave her in possession of it. After the conversation I have already related, her father and mother, judging that lovers would not come to present themselves in their rural retirement, sent her to spend a winter in town, at an aunt's of hers, whom they apprised of the reason of the journey. For the high-minded Sophia had a noble pride, which taught her to triumph over her own inclinations; and however she might stand in need of a husband, she would sooner have died a maid, than have determined to go in search of one.

Her aunt, desirous of obliging the girl's parents, introduced her into company and entertainments, and brought her acquainted with several families: She shewed her the world, or rather she gave the world a sight of her; for Sophia took very little satisfaction in all this noise and bustle. Yet it was observed, that she did not fly from the company of agreeable young men, who appeared decent and modest. Even in her reserve she had a particular manner of attracting their attention, which seemed to border pretty much upon coquetry; but after she conversed with them two or three times, she was tired of their company. This air of authority, by which she seemed to accept of the homage of her lovers, was soon succeeded by a much humbler carriage, and a politeness far more discouraging. Ever upon her guard, she did not give them any opportunity of doing her the least service; and this was telling them very plainly, that she did not accept of their addresses.

Persons of a tender disposition are never fond of tumultuous pleasures, or the vain deluding joys of those who have no sort of sensibility, but place all their happiness in the perpetual agitation and hurry of life. Sophia, not finding what she had been in pursuit of, and despairing to meet it, grew
tired

tired of the town. She was very fond of her parents; nothing could make amends for their absence, nothing could make her lose sight of them, so that at length she grew impatient, and came back to her father's before the stipulated time.

Scarce had she resumed her usual employment at home, when it was observed, that although her occupations were still the same, her temper was altered. She would be absent in thought, impatient, pensive, and melancholy, nay, she would hide herself sometimes to give vent to her tears. At first her parents imagined she was in love, and ashamed to own it; they spoke to her about it, but she denied the charge. She protested, she had never seen any body that could make an impression on her heart; and Sophia would not tell a lie.

In the mean time, this languishing disposition increased every day, and her health began to impair. Her mother grew uneasy at these symptoms, and resolved to find out the cause of her illness. With this view she took her aside, and addressed her in the most pathetic language, and with the most endearing caresses that maternal tenderness could possibly inspire. O, my child, whom I have born so long in my womb, and whom I incessantly bear in my heart, disclose thy uneasiness to thy affectionate parent. What secrets are those which a mother cannot know? Who sympathises with thee in thy afflictions? Who partakes of them? Who is ready to relieve thee, but thy father and mother? Ah! my dear child, wouldst thou have me die with grief for not knowing the cause of thine?

Sophia, far from wanting to conceal her uneasiness from her mother, desired nothing more than to have her a comfortress and confidante. But shame would not permit her to speak, and her modesty could find no language to describe the indelicate situation of the first attack of sensual passion. Her
blushes

blushes being a sufficient demonstration of the present crisis, her mother extorted from her, at last, an humble confession of the cause of her uneasiness. Far from reprimanding her daughter, she gave her all the comfort she could, expressed her pity, and shed some tears; she was too prudent a woman to condemn her for what was no crime, being an involuntary sensation, which her idea of virtue rendered more painful. But where was the reason for her submitting to, an evil, for which there was so easy and lawful a remedy? Why did not she make use of the liberty with which she had been indulged? Why did not she accept, why did not she chuse herself a husband? Did not she know that her fate was in her own hands, and whatever choice she made, it would surely be confirmed, since she could make none inconsistent with honour? She had been sent up to town, where she had not thought proper to abide; several matches had been proposed to her, and she had rejected them all. What then did she wait for? What is it she expected? How strange a contradiction in her behaviour!

The answer was very plain. If nothing more were requisite than a remedy against frailty, the choice would have soon been made; but a master for life is not so easy to fix upon, and since those two choices cannot be separated, it is preferable to wait; thus a damsel's youthful days often slide away, before she is able to find a man with whom she would chuse to spend her days. This was the situation of Sophia: she wanted a lover; but this lover was to be her husband, and such were the dispositions which she required in hers, that one was almost as difficult to find as the other. All those young fellows who made so brilliant a figure, had no other relation that suited her taste, but that of age; the other finenesses were all wanting; their superficial understanding, their vanity, their non-sense,

sense, their immoral behaviour, their apish imitations, gave her an invincible dislike to them all. She would fain have a man, and she saw nothing but apes; she was in search of one that had a soul, and could find none.

How unfortunate am I? said she to her mother; I want an object of love, and can meet with none to please me. My heart rejects every one of those whom my senses approve. I see not one who does not excite, and at the same repress my desires; inclination without esteem, is never durable. Ah! this is not the place to find the man your Sophy wants! His excellent model is deeply engraven on her mind. She can love none but him; none but him can she make happy; with him alone can she partake of felicity. She had rather pine away, and struggle incessantly with nature; nay, she had rather die unhappy and free, than live in despair with a man whom she could not love, and whom she could only render unhappy; it were much better not to exist, than to be in a state of suffering.

So surprised was her mother at this extraordinary speech, that she suspected some mystery in it. Sophia was neither affected nor extravagant. And yet how could so extraordinary a delectacy come into her head? She, who had been trained up from her infancy to suit herself to the people she lived and conversed with, and to make a virtue of necessity? This idea of an amiable man, with which she was so greatly smitten, and which she so frequently repeated in every conversation, made her mother conjecture, that this whim had some other foundation, which she knew nothing of, and that Sophia had not unbosomed herself entirely. The hapless girl, labouring under her secret uneasiness, only wants to disburden herself. The mother presses her; Sophy hesitates, and at length surrenders; then stepping out of the room without saying a word, she comes back the next moment with

with a book in her hand. Pity your unhappy daughter ; her fate is past all remedy ; it is impossible for her tears ever to dry up : and would you know the cause ? Why, there it is, said she, throwing the book on the table. The mother took it up, and opened it, and found it was the *Adventures of Telemachus*. At first she could not comprehend a tittle of this mysterious affair ; but, by dint of questions and obscure answers, she discovered at length, to her great surprise, as you may easily conceive, that her daughter was the rival of *Eucharis*.

Sophia was in love with *Telemachus* ; she loved him with a passion that was past all cure. As soon as her father and mother discovered her weakness, they laughed, and would fain reclaim her by reason. They were mistaken, and reason was not altogether on their side ; Sophia had also her reasons, and knew how to set them in a proper light. How often did she silence them, by availing herself of their own arguments, and shewing them that they had committed all the mischief, if there was any ; that they had not trained her up for a man of the present times ; that she must necessarily either conform to her husband's way of thinking, or make him comply with her's ; that the former they had rendered impossible, by their manner of education, and the latter was exactly the thing she wanted. Give me, said she, a man imdued with my maxims, or one into whose mind I may instil them, and I will take him for my husband : but till you find such a one, why do you condemn me ? Rather pity my case, for I am unfortunate, but not destitute of reason. Is the heart made to obey the will ? Did not my father himself say so ? Is it my fault if I love an ideal being ? I am not a dreamer ; I want not a prince ; I do not look for a *Telemachus* ; I am sensible it is all romance, but fain would I have a person that resembled him ; and

and why should not this person exist, since I exist ; I who have a heart so similar to his ? No ; let us not throw such slander on humanity, as to think that an amiable and virtuous man is a mere chimera. He exists, he lives, perhaps he is in search of me ; he is looking out for one that has a soul, and is capable of loving him. But who is he ? Where is he ? I know not : he is not among those I have already beheld ; and to be sure I shall never meet with any such person. O mother ! mother ! why did you draw too lovely a picture of virtue ? If I can love no other object but that, it is not I, but you that are to blame.

Shall I continue this melancholy narrative down to its catastrophe ? Shall I mention the long debates that preceded it ? Shall I represent an impatient mother changing her caresses into severity ? Shall I exhibit a provoked father, forgetting his former engagements, and treating the most virtuous of all daughters as a fool and a madwoman ? Shall I at length describe the unfortunate victim, more attached than ever to her chimera, for which she was more persecuted than ever, moving with a slow pace towards death, and descending into her tomb at the very time they thought of dragging her to the altar ? No ; away with these melancholy objects. I have no occasion to go so far in search of a striking example, to demonstrate, that notwithstanding the corrupt manners of the age, women are no more strangers than men to that rapturous enthusiasm, with which the idea of beauty and virtue fires the soul, and that there is nothing but may be achieved by their sex, as well as by ours, if we follow the directions of nature.

Here you will interrupt me to ask, whether it be nature that directs us to take so much trouble in checking our immoderate desires ? I answer in the negative ; but, on the other hand, I must observe, that such a number of immoderate desires

are not owing to nature. Now, whatever is not from nature is against her; and this I have proved a hundred times.

Let us restore Sophia to our Emilius; let us raise this lovely girl to life, in order to give her a less lively imagination, and a more happy destiny. Fain would I have sketched an ordinary woman, but giving her too much sublimity of sentiment, have disturbed her brain, and bewildered myself. Let us return the way we came: Sophia is a good-natured girl, and her mind is of the ordinary frame; all the accomplishments therefore she has are owing to her education.

MY design at first was to insert, in the present treatise, all that could be said on the subject of education, leaving every body at liberty to select what they thought most eligible, and best adapted to their purpose. I had formed a scheme to prepare a companion for Emilius from her cradle, to bring them up together, in order to make each other happy in wedlock. But when I came to reflect, I found, that to project those marriages so early in life, betrayed a want of judgment, and that it was absurd to train up two children for the matrimonial union, without knowing whether this union was agreeable to nature; that is, whether there were such relations of fitness between them, as were necessary to form a junction of hearts. We should take care not to confound that which is natural in the state of solitude, with that which is natural in the state of society. In the former, all women are fit for all men, because both sexes as yet have only the original and common relation, in which they all agree; in the latter, the fitness or agreement of each person being displayed by social institutions, and their minds having received

ceived their proper and determinate form, not from education only, but from the joint concurrence of education and nature, whether under a bad or a good regulation, it is impossible to match them properly, without introducing them to each other, in order to see whether they agree in every respect, or at least to make such a choice as shall include most of these fitnesses or agreements.

The misfortune is, that while the social state displays the relations of agreement, it also produces a distinction of ranks, and those two considerations are so different from each other, that the more you distinguish the conditions of people, the more you confound their characters. This is the source of disproportioned marriages; and all the inconveniences attending them; whence it is obvious, by a necessary consequence, that the farther you remove from the equality of conditions, the greater alteration you find in the natural sentiment: in proportion to the distance between the higher and lower class, the matrimonial tie is relaxed; in proportion to the greater number of the opulent, the human species is less propagated. The master and the slave are no longer of the same family, they consider nothing but their respective conditions.

Should you be desirous to prevent every abuse, and to encourage happy marriages, lay aside all prejudice, forget all human institutions, and consult nothing but nature. Do not join a man and woman who agree with each other only in a particular state or condition, and would cease to have any relation or agreement, were this condition to change: But let those only be united in wedlock, who would suit or agree with each other, under every circumstance and condition in life. Not that I pretend to say, that conventional relations are indifferent in marriage; but I affirm, that the influence of natural relations is so superiour to the other, that it is this alone which decides the fate of

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humanity;

humanity; and that there is such an agreement of tastes, humours, sentiments, and tempers, as should engage a prudent father, were he a prince, or a great monarch, to marry his son, without the least hesitation, to the damsel that had all those fitnesses or agreements, were she even sprung from a base ignoble family, were she even the daughter of a common executioner. Yes, I maintain it, that were all the misfortunes imaginable to fall upon the devoted heads of a loving couple, they would enjoy far greater happiness in mixing their tears, than they would have tasted in the highest prosperity, had it been poisoned by a disunion of hearts.

Hence it is, that instead of rearing a spouse, from her infancy, for my Emilius, I have staid to know what kind of a help-mate would suit him. It is not I that determine the agreement, but nature; my business is to discover her choice. My business, I say, and not his father's; for when he intrusted me with the care of his son, he resigned his place to me, and substituted my right to his own: I am the true father of Emilius; it is I that made him a man. I would have refused to be concerned in his education, had I not the power of marrying him according to his choice, that is, in conformity to mine. Nothing but the pleasure arising from making a man happy, can pay for what it cost to put him in a way of becoming so.

But I would not have you imagine, that I waited till I could find Emilius's spouse, and that it was I who put him upon this search. This fictitious enquiry is only a pretence to bring him acquainted with the sex, and to make him sensible of the value of the woman, that was formed to be his consort. Sophia was discovered some time since; perhaps Emilius has had a sight of her; but he shall be acquainted with her at a proper time.

Though an equality of conditions be not neces-
sary

sary for marriage, yet when this circumstance coincides with other agreements, it enhances their value: It cannot be set in competition with any of them singly, but, every thing else equal, it makes the scale preponderate.

No man, unless he be a crowned head, can look out for a wife in all parts of the world; for the prejudices he may not have himself, he will find in others; and such a particular damsel, perhaps, would suit him extremely well, though he has no likelihood of obtaining her, or her father's consent. Hence there are prudential maxims, by which the inquiries of every judicious parent ought to be limited. He ought not to be desirous of procuring for his son a settlement superiour to his rank, for this may be out of his power. And even were it to depend entirely upon his own choice, he ought not to desire it; for of what signification is rank and quality to a young man, at least to mine? By climbing too high, he exposes himself to the danger of a thousand real evils, by which he may be tormented all his life. Nay, I affirm, that he should not attempt to make a compensation for goods of a different nature, for instance nobility and money, because each of these does not so much enhance the value of the other, as it depreciates its own; and besides, people can never agree about the common estimate; and lastly, the preference claimed by each party, lays the foundation of discord between the two families, and oftentimes sets the married couple themselves at variance.

It is likewise a matter of great consequence for the state of matrimony, whether a man espouses a woman above or beneath his rank. The former case is quite contrary, the latter more agreeable, to reason: As families are connected to society only by their head or chief, the condition of the latter regulates that of the whole family. Whenever

a person espouses a woman of an inferiour rank, he does not stoop himself, but he raises his consort; on the contrary, by taking a wife from a superiour station he debases her, without raising himself: hence, in the former case, there is an advantage without any inconveniency, and in the latter, an inconveniency without an advantage. Further, it is agreeable to nature, that woman should be subject to man. Whenever therefore he marries a woman of an inferiour condition, both the natural and civil order agree, and no inconveniency follows. But it is quite the reverse, when a man marries above his rank; for he then reduces himself to the disagreeable alternative, of hurting either his prerogative or his gratitude; either of being ungrateful, or of falling into contempt. Then the woman, pretending to the supreme command, will tyrannize over her chief; and the master, reduced to a state of servitude, will be at once the most ridiculous, and the most abject creature upon earth. Such are those unhappy favourites, whom the Asiatic monarchs dignify and torment with their alliance, and who, when they lie with their wives, are obliged, it is said, to enter the bed at the feet.

Here I expect that many of my readers, recollecting what I have already observed, that woman has a natural capacity for governing man, will charge me with contradiction; yet they will find themselves mistaken. There is a very wide difference between usurping the supreme command, and influencing the commander. The female empire is that of softness, address, and complacency; their orders are caresses, their menaces tears. A woman ought to govern within the circle of her family, like a minister in a kingdom, by directing the head to issue out such commands as she thinks proper. In this sense it is very certain, that those families are best conducted, in which the woman has most authority. But when she is deaf to the

voice

voice of the chief, when she would fain usurp his right, and command in her own name, nothing but misery, scandal, and dishonour can ensue.

It remains then for him to chuse among his equals, or his inferiours; and I am apt to think, there is some restriction to be made in regard to the latter; for it is difficult to find among the scum of the people, a woman capable of forming the happiness of a man of honour. Not that the people of the lowest class are more vicious than those of the highest, but they have very few ideas of beauty and virtue, and the iniquity of those of the higher states, makes the vulgar consider even their vices as lawful.

Man, naturally speaking, is not much used to reflect. This is an art, that like all others must be learned, and is even more difficult to acquire. I know only two classes that are really distinct in both sexes; one of the thinking, the other of the unthinking people; a difference almost entirely owing to education. A man of the first of these ranks, ought not to marry into the second; for the greatest of social blisses is wanting in his family, when, though he has a wife, he is obliged to think by himself. They who spend their whole lives in working for a livelihood, have no other idea but that of their labour or their interest, and their sense and understanding seem to be seated in their hands. This ignorance however is no way prejudicial, but frequently conducive to probity and virtue; for it is but too common to explain away one's duties, by too much reflection, and to conclude with substituting an empty name, instead of the thing itself. Conscience affords greater light than all the philosophers; we have no occasion to read Cicero's Offices, in order to learn to be honest; and perhaps the most virtuous woman living, does not know in what virtue consists. But it is equally true, that the improvement of the mind is the only

only thing capable of rendering conversation agreeable; hence it is a melancholy circumstance for a father, who likes the company of his wife and children, to be obliged to shut himself up in his room, because he is not understood by any of the family.

Besides, how should a woman, unused to reflection, be capable of educating her children? How will she be able to discern what is proper for them? How shall she train them to virtues, to which she herself is a stranger, or to any kind of merit, of which she has no idea? She will only know how to soothe, or to menace them, to render them either insolent or timorous; she will either make them mannerly monkeys, or wild idle boys; but they never will shew any marks of good sense, or behave as amiable children.

It is not therefore at all proper for a man of education, to espouse a woman that has had none, and consequently to marry into a class of people, where it is impossible to have any. But I had much rather have a plain simple girl, without education, than a young woman of learning and wit, who was to erect a literary tribunal in my house, and to preside there herself in person. A witty woman is a scourge to her husband, to her children, to her friends, her servants, and to all the world. Elated by the sublimity of her genius, she scorns to stoop to the duties of a woman, and is sure to commence a man after the example of *Mademoiselle de l'Enclos*. Abroad she is ever ridiculed, and justly criticised; which is the sure consequence of acting out of character, and of being unqualified for the station she has assumed. Your great female geniuses impose only upon fools. No body is ignorant of the artist, or of the friend, who assists them with his pencil or his pen, in polishing their performances. All the world knows the discreet man of letters, who dictates their oracles to them

them in private. So mean an artifice is unworthy a woman of spirit; were she even possessed of real abilities, such a pretension would only debase her. Her dignity is to be private; her glory to have the esteem of her husband; her pleasure to contribute to the happiness of her family. Reader, I appeal to yourself; be sincere. Which would you esteem the most, and approach with the greatest reverence, a woman, whom, upon entering her apartment, you found employed in the proper occupations of her sex, in her domestic concerns, with her needle in her hand, and mending or making her childrens apparel; or a female genius, scribbling of verses on her toilette, and surrounded with pamphlets of all sorts? Every young lady that pretended to literature, would continue a maid all her life, were there none but men of sense in the world:

Quæris cur nolim te ducere, Galla? diserta es.*

Next to these considerations, comes that of the person; it is the first thing that makes an impression, and the last that ought to be regarded; yet it is not to be entirely excluded from the account. A great beauty is, in my opinion, what one ought rather to avoid, than seek in marriage. Beauty soon fades by use; at the end of six weeks, it is of no value at all to the possessor; yet while it lasts, it is productive of uneasiness and trouble. Unless a beautiful woman is an angel, her husband must be a very unhappy man; and were she even possessed of angelic virtues, how can she prevent him from being incessantly encompassed with enemies? If extreme deformity were not disgusting to nature, I should prefer it to excessive beauty; for, in a very little time, neither of them being much minded by the husband, beauty becomes an inconve-

* Galla, you ask why I do not chuse to marry you? Because you talk too much. *Mart.*

niency, and deformity an advantage. But a shocking deformity is one of the greatest misfortunes that can happen to a man ; the disgust, instead of wearing out, continually increases ; and is converted at length into hatred. Such a marriage is a hell upon earth ; and a man and woman had better be dead than united in that manner.

In all things, not even excepting beauty, be content with mediocrity. An agreeable figure, which inspires no love but benevolence, deserves the preference : Such a form is no way prejudicial to the husband ; and the conveniency attending it, redounds to their mutual advantage. The graceful qualities do not fade like beauty ; they are long lived, and continually recruiting : A woman of virtue, and of a pleasing behaviour, will be as acceptable to her husband, after a marriage of thirty years, as the very first day.

These were the reflections which determined my choice in favour of Sophia. Nature's favourite, as well as he, she is formed rather for him than for any other person : She is the woman fit for such a man. She is his equal by birth and merit, his inferiour in fortune. Her person does not charm you at first sight, but every day she acquires new graces. Her chief accomplishment operates only by degrees, she does not display it but in private converse, and her husband will be more sensible of it than any body living. Her education has been neither over delicate nor neglected, she has taste without study, abilities without art, judgement without learning. She is void of knowledge, but her mind is well prepared to receive it ; it is a soil that has been properly manured, and only waits for sowing the grain, to produce good fruit. She never read any other book but Barreme *, and
Telemachus,

* [Francis Barreme was a famous accountant ; he is the author of several treatises on arithmetic, which
are

Telemachus, who accidentally fell into her hands : But is it possible for a damsel, capable of conceiving a passion for Telemachus, to have an insensible heart, or an indelicate mind ? O lovely ignorant fair ! Happy the man whom heaven has designed to instruct her ! She will not be her husband's tutor, but his disciple ; instead of desiring to subject him to her taste and inclination, she will enter into his. Such a wife will be better and more suitable by far to him, than if her head were filled with learned lumber ; he will have the pleasure of teaching her every thing himself. It is now time they should see one another ; let us endeavour to bring them together.

Pensive and melancholy, we set out from Paris. That seat of noise and nonsense could not be our centre. Emilius turns a scornful eye towards that great city, and says with some emotion : Alas ! how many days have I lost in this idle inquiry ? The idol of my heart does not reside there : And this, my friend, you know extremely well ; but my time costs you nothing, and you do not feel my sufferings. I looked at him with some attention, and calmly replied : Emilius, do you really believe what you say ? Instantly he flung himself about my neck quite confused, and clasped me in his arms, without saying a word. This is always his method of answering, when he is in the wrong.

We are now entered upon our expedition, like true knights-errant ; not indeed in search of adventures, but, on the contrary, endeavouring to avoid them, by retiring from Paris : Yet we imitate the unequal progress of those wandering heroes, sometimes by advancing with a quick motion, and sometimes by creeping on with a slow gentle pace. By tracing my method, the reader will have entered into the spirit of it : For I do not imagine are greatly esteemed by the French. He died at Paris in 1703.]

he will be so prejudiced in favour of the reigning customs, as to suppose both my companion and myself pent up and asleep in a post-chaise, drawn with great velocity, without making any observation on the country, rendering of no value to us the interval from our departure, and in the celerity of our motion losing time merely in order to save it.

People say, that life is short, and I perceive that they endeavour to render it so. Not knowing how to employ their hours, they complain of the rapidity of their course, and yet I find that time lies heavy upon their hands. Their heads being always filled with the object to which they are tending, with regret they behold the intermediate space: This man would be glad to-morrow were come, another wishes for next month, another for ten years hence; nobody chuses to live to-day, not one is content with the present minute, they all find its pace too slow. When they complain, therefore, that time runs on with too rapid a motion, they are guilty of an untruth; they would willingly have it in their power to increase its rapidity. They would be glad to employ their fortune in wasting away their whole life; and perhaps there is not one of them who would not reduce his years to a few hours, could he but at pleasure annihilate those that are a burden to him, and gratify his impatience, by obliterating those that separate him from a desired moment. Such a man consumes one half of his life in driving from Paris to Versailles, from Versailles to Paris, from town to country, and from country to town, and from one quarter of the town to another, who would be very much puzzled to know what he should do with himself, had he not found out this secret of killing time; who neglects his affairs at home, in order to cut out business for himself abroad; who fancies he gains the overplus of time
which

which he spends in this manner, and which he would not know otherwise how to employ; or else who hurries away merely for the pleasure of the motion, and comes up post to town, only to return post into the country. Mortals, will you never cease to calumniate nature? Why do you complain of the brevity of life, since it is not yet short enough to answer your wishes? Were there but one among you all, who knew how to be so temperate in his desires, as never to wish that his hours would pass with greater rapidity, such a man would never think the time too short. To live and to enjoy, would be to him the same thing; and were he to die young, he would depart this life content with the fullness of his days.

Were my method of education to be attended with no other advantage than this, it would deserve the preference to any other. I have not trained Emilius either to desire or to wait, but to enjoy; and whenever he carries his desires beyond the present moment, his ardour is not so impetuous, as to be disturbed with the slow progression of time. He not only will enjoy the pleasure of desiring, but likewise that of moving towards the desired object; and his passions are always so moderate, that he is more easy, in his present situation, than anxious about any future settlement.

We do not therefore proceed on our journey like couriers, but as travellers. We not only think of the two extremes of our journey, but likewise of the intermediate space. Even the journey itself affords us pleasure. We do not perform it in a gloomy manner, imprisoned as it were in a close cage; nor do we travel with the luxury and indolence of women. We do not deprive ourselves of the fresh air, nor of the prospect of the several objects around us, nor of the conveniency of contemplating them at our ease whenever we have a mind. Emilius never was in a post-chaise in his
life,

life, he seldom redes post, unless he has business that requires expedition. But what business can he have, to be in so great a hurry? None but that of enjoying life. Shall I add that of doing good, when in his power? No, for this is also enjoying life.

I apprehend but one manner of travelling more agreeable, than that of riding on horseback; namely, walking. You set out at your own time, you stop whenever you please, you use as much and as little exercise as you have a mind. You survey the country; you turn to the right and to the left; you examine every thing that pleases your eye; and you stop at every point of view. If you see a river, you skirt along it; if a thicket, you refresh yourself under a shade; if a grotto, you visit it; if a quarry, you inquire into the minerals. Wherever you have fancy, you sit down and rest; there you tarry as long as you please, and when you are refreshed, you depart. You are not confined to horses, nor postilions. You have no occasion to chuse turnpike-roads; you jog on wherever you can find a foot-way; you see all that a traveller is able to see; you are dependent on yourself only, and you enjoy all the liberty a man is capable of enjoying. Should you be caught in bad weather, and tired of being so long in a lonesome place, then you may take horse. If you are fatigued but Emilius is never fatigued: He is strong and robust, and what should fatigue him? He is not at all in a hurry. If he tarries in a place, how can he be tired, when he always carries some amusement about with him? He steps into a tradesman's shop, and goes to work; he exercises his arms while his feet are taking rest.

To travel on foot, is following the example of Thales, Plato, and Pythagoras. I cannot conceive how a philosopher ever resolved to travel otherwise, or to deprive himself of the survey of those riches,

riches, which he tramples under his feet, and which the earth exhibits to his view with such bounty and profusion. If you were fond of agriculture, should not you be glad to be acquainted with the particular produce of the countries you traverse, and of their manner of tilling the land? If you had a taste for natural history, how could you pass through a soil without examining it, or climb up a rock without breaking a bit off, or travel over mountains without looking for plants, or through a stony country without searching for fossils? Your modern philosophers study natural history in their cabinets; they have their cockle-shells and other nick-knacks; they know the names of many things, but have no idea of nature. Emilius has a cabinet much better furnished than that of crowned heads; it is the whole globe. Here every thing is in its right place: The naturalist who looks after it, has ranged the several objects in the most elegant order; d'Aubenton could not be more exact.

How many different sorts of pleasure do we attain by that agreeable manner of travelling? Without reckoning the improvement of health, and cheerfulness of temper, I have observed, that people who travel in good easy carriages, are either gloomy and pensive, or fretful and peevish in their disposition; whereas a foot traveller is always gay and merry, and content with every thing. How great his satisfaction, when he comes to the end of his day's journey! With what appetite does he feast on a coarse repast! With what pleasure does he indulge himself at table! How soundly does he sleep in a bad bed! When you want only to get to your journey's end, you may take a post-chaise; but if you design to travel, I would advise you to go on foot.

If Sophia is not forgot, before we have advanced fifty leagues in the manner abovementioned,
either

either I must be very unskilful in my profession, or Emilius very incurious; for, with so much elementary knowledge, it is hard but he should be tempted to enrich his stock. Our curiosity rises only in proportion to our instruction; Emilius knows just enough, to desire to learn.

In the mean time one object draws on another, and we are still advancing. At our first setting out, I declared that we were entering on a long journey, and had a very good pretence for it; upon quitting Paris, we were to go in search of a wife, to some distant part of the country.

After we had been out a few days, we wandered over hills and dales, and at length were so bewildered, as not to be able to find our road. That did not signify much; all roads are good enough for us, provided we arrive at our journey's end; but it is necessary to put up at some place of refreshment, when hunger presses. Luckily we met with a peasant, who conducted us to his cottage, where, with a very good appetite, we feasted on his homely entertainment. Seeing us so greatly fatigued, and so very hungry, he said, If Providence had been so kind as to conduct you to the other side of the hill, you would have been better entertained. You would have met with peace and plenty. Such a charitable family. Such good people: Not that they have a better heart than myself; but they have more substance; it is reported that formerly they were a great deal richer than they are at present; thank God they do not want, and the whole country feels the benefit of their superfluity.

At the mentioning of the words *good people*, Emilius was highly delighted, My friend, said he, looking at me in the face, let us direct our steps towards that house, the owners of which have the blessings of all the neighbourhood; I should be overjoyed to see them, perhaps they will be pleased

to see us too. I am sure they will give us a kind reception ; if they will be of our party, we will be of theirs.

After we had been directed to the house, we set out, and wandered some time in the woods : A violent rain surpris'd us by the way, and retarded without stopping us. At length we found the road again, and towards evening we reached the house. It was a plain country seat, situated in the midst of a hamlet, where it made some appearance ; we knocked at the door, and told the servant that we had lost our way, and were in danger of being benighted, therefore should be obliged to the master of that house for a night's accommodation. We were introduced to the gentleman, who asked us a few questions in a very polite manner : Without acquainting him with the motive of our journey, we told him the occasion of our coming that way. The gentleman still retained the sagacity usual to men of fortune, by which they quickly discern the quality of persons by their outward deportment : Those who have moved in the upper sphere of life, are seldom mistaken in this branch of knowledge ; and upon the strength of this passport we were admitted.

We were shewn into a very small, but neat convenient apartment, where a fire was lighted immediately, and we found linen, cloaths, and every thing we wanted. What ! says Emilius quite surpris'd, one would imagine they expected us. Indeed the peasant was much in the right. What care, what goodness, what foresight ! And for strangers ! One would think that we lived in Homer's time. Take notice of this, said I to him, but do not be surpris'd ; wherever strangers seldom resort, they are welcome ; nothing renders a place more hospitable, than the infrequent need of that virtue : It is the multitude of guests that destroys hospitality. In Homer's days, people sel-

dom went abroad, for which reason travellers every where met with a kind reception. We perhaps are the only passengers that have appeared here this year. It does not signify, replies Emilius; even this is a circumstance in their praise, to know how to do without company, and yet to give their guests a cordial reception.

As soon as we had dried our cloaths, and put ourselves to right, we waited again on the master of the house: He presented us to his wife, who received us not only with politeness, but with great good-nature. The honour of her first glance was conferred on Emilius. A mother in her situation seldom beholds a young man enter her roof, without expressing some inquietude, or at least curiosity.

Supper was forwarded upon our account. Entering the parlour, we perceived five covers; we sat down, and found one chair empty. A young damsel comes in, makes a low curtesy, and takes her place modestly, without saying a word. Emilius, intent upon appeasing his hunger, and giving answers, salutes her, talks, and eats away. The main object of his expedition is as remote from his thoughts, as he thinks himself distant from his journey's end. The conversation turns on the wandering of our travellers. Sir, said the master of the house to him, you have the appearance of a discreet, amiable youth; and this puts me in mind, that you and your governour are arrived hither, wet and tired, like *Telemachus* and *Mentor* in the island of *Calypso*. It is true, answers Emilius, we have met here with *Calypso's* hospitality; and with the charms of *Eucharis*, added his *Mentor*. But Emilius had read only the *Odyssey*, and not *Telemachus*; therefore he knows nothing of *Eucharis*. As for the young damsel, a rosy blush immediately spread itself over her cheeks; at the same time she cast her eyes down upon her plate, and seemed almost

most afraid to draw her breath. The mother observing her confusion, beckoned to the father, who instantly changed the conversation. Talking about his solitude, he insensibly fell into a recital of the events by which he was led into it, of the misfortunes of his former life, the constancy of his spouse, the consolations they had received from their mutual union, the sweet and peaceful life they had led in their retreat, and all without mentioning a word about the daughter; the whole made a most agreeable narrative, which it was impossible to hear without being affected. At length, at that part of the story where the best of men took such a pleasure in expatiating on the attachment of the worthiest of women, our young traveller, quite beside himself, seized the husband by the hand, and grasped it fast in his; then taking the wife also by the hand, he leaned towards her in a transport of joy, and bedewed her with his tears. The ingenious sensibility of the youth charmed all the company; but the damsel, more affected than any body else with this testimony of his good nature, imagined she beheld Telemachus afflicted for the misfortunes of Philoctetes. She cast a side-glance on him to survey his person; and she observed nothing to oppose the comparison. His easy mien displayed a modest freedom, and his manners a sensible vivacity; the tenderness of his heart softened his looks, and gave a more affecting air to his countenance; the young damsel seeing him weep, was ready to intermix her tears with his. Though she had so good a pretence to indulge her inclination, yet she was restrained by a secret bashfulness; she even condemned herself for the tears which were just ready to start from her eyes, as if there could be any harm in grieving for the misfortunes of her family.

The mother, who from the time they sat down to supper had an eye upon her daughter, perceived

her uneasiness ; and in order to release her from it, sent her out upon some errand. A minute or two after this, the damsel returned, but so greatly discomposed, that the whole company easily perceived it. Her mother spoke to her in a very gentle tone, and said, Sophy, make yourself easy ; will you never cease to bewail the misfortunes of your parents ? You, who so often have consoled them under their afflictions, do not shew yourself so disconsolate.

Upon hearing the name of Sophy, you would have seen Emilius leap for joy. Struck with the sound of the beloved name, he started, as it were, out of a dream, and cast a wishful eye on the girl dignified with so great a title. Sophy ! O Sophy ! Is it you, in search of whom my heart has been wandering ? Is it you my heart adores ? He views, he surveys her with a kind of fear and diffidence. He does not find her to be the very same figure he had formed to his imagination ; but he is dubious whether the picture before him be preferable to that or not. He examines every feature, observes every movement and gesture, and finds a thousand confused significations for each ; he would give his very soul, could he make her utter but a single word. He then cast his eye towards me, quite disturbed and confused ; with piercing looks he asked me a thousand questions, and made me as many reproaches. He seemed to say to me at each glance : Direct me, while it is yet time : if my heart surrenders, and I am mistaken, it is impossible for me ever to recover it.

No body has less art and disguise than Emilius. And how should he be able to disguise his sentiments, under the greatest uneasiness he ever felt in his life, in company with four people who had their eyes fixed upon him ; while the person who appeared to be the most absent, was in reality the most attentive to his looks ? His present confusion
did

did not escape the penetrating eyes of Sophia, she plainly saw that she had been the cause of this inquietude; she perceived also, that this uneasiness could not as yet be called love. But what did that signify? She was the object of his thoughts, and that is enough; it will be her fault if he thinks of her long with impunity.

Mothers can see as well as their daughters, and have more experience. Sophia's mother smiled at the success of our projects. She saw into the hearts of the young couple; she perceived it was time to fix the affections of the new Telemachus: in short, she made her daughter speak. Sophia, with all her native sweetness, answered in a trembling tone, which only made the deeper impression. At the very first sound, Emilius surrendered: It is Sophia; he has no longer any doubt of it. And were it not her, it would be too late to retract.

Then it was that the irresistible charms of that heavenly person rushed like a torrent, and overpowered Emilius's heart: then did he begin to suck in the delicious poison, which lulled his reason asleep. He said not a word more, he answered no more; he saw, he heard nothing but Sophia. If she spoke, he was all attention; if she cast down her eyes, he did the same; if she fetched her breath, he sighed; and upon the whole, he seemed to be animated with the soul of Sophia. How greatly is he changed within a few minutes! It is no longer Sophia's turn to tremble, but Emilius's. Farewell liberty and open freedom. Confused, embarrassed, afraid, he no longer dares to look about him, lest he should meet with the looks of the company. Ashamed at having laid himself so open, he would be glad to be invisible to all the world, that he might admire her at his leisure. Sophia, on the contrary, recovers her spirits, upon seeing the trepidation of Emilius; she perceives her triumph, and enjoys it.

*Nel mostra gia, benche in suo cor ne rida **.

She has not changed countenance; but notwithstanding her modest mien, and downcast eye, her tender breast beats with joy, and tells her, that she has found her Telemachus.

As I am entering here into an ingenuous, and perhaps too simple narrative of their innocent loves, this detail may be regarded by some as trifling, and unworthy of notice. But they who should pass such a judgement, will find themselves mistaken. They do not sufficiently consider the influence which the first connection between man and woman hath over the remainder of their lives. They do not perceive that an impression, so strong and so lively as that of love, is productive of a long chain of effects, which pass unobserved in a course of years, and nevertheless continue to operate till the day of their deaths. The common treatises on education give us a great many tedious pedantic discourses concerning the chimerical duties of children; but not a word about that part of education, of all others the most difficult, and most important; namely, the critical transition from infancy to the state of manhood. Could I render these essays in any manner useful to the public, it would be chiefly in having enlarged upon that essential part, omitted by all other writers, without being discouraged from this undertaking by a false delicacy, or deterred by the difficulties of language. If I have said what is proper to be done, I have said what I ought; it is of very little importance to me, whether it be considered as a romance. Human nature, indeed, is a fine subject of romance. If this subject is to be found only in the present composition, is that my fault? It should be

* She does not shew it, though she laughs in her heart.

the history of my own species; it is you that spoil it; it is you that turn it into a romance.

Another consideration that corroborates the former, is, that we are not treating of a youth, who from his infancy has been a prey to fear, avarice, envy, pride, and to every passion whose agency is made use of in the ordinary educations; but of a youth who never before was smitten with love, and indeed never felt any kind of passion; and that this passion, perhaps the only one with which he will be strongly affected during his whole life, completes his character. His manner of thinking, his sentiments, his tastes, will be fixed by a lasting inclination, and acquire an unalterable consistency.

The reader may easily imagine, that, after such an adventure, Emilius and I shall not spend the whole night in sleep. So then, I shall say, Is the similarity of a name to have so great a power and influence over a man of sense? Is there only one Sophia in the world? Do they all resemble each other in mind as in name? Are all the Sophias you meet with to be yours? Are you such a fool as to fall in love with a stranger, whom you never saw before, and to whom you never spoke a word? Stay, young man, examine, and observe: You do not know where you are at present; to hear you talk, one would imagine you were in your own house.

But this is not the time for giving instructions; and these indeed are not made to be regarded; they only contribute to strengthen the interest of Sophia, by exciting the youth to justify his passion. This similitude of names, this fortuitous meeting, and even my reservedness, do but irritate his vivacity; already does Sophia appear so lovely, so estimable in his eye, that he is certain of making me approve of his affection.

The next morning I had some notion that Emilius, notwithstanding the roughness of his travelling

ling equipage, would endeavour to adjust himself with a little more than ordinary care. Accordingly he did not fail; but I could not help laughing at his eagerness to make use of the gentleman's linen. I saw into his design, and with pleasure perceived, that, by the restitution and exchange of apparel, he intended to establish a kind of correspondence with the family.

I likewise expected to find Sophia somewhat better arrayed than the preceding day: But here I found myself mistaken. Vulgar coquetry is designed for persons in whose eye a woman intends only to be agreeable. That of true love is more refined; it has far different pretensions. Sophia was dressed more simply, and even more negligently than the preceding day, yet with all the neatness imaginable. I can see no marks of coquetry in this careless apparel, but as it seems to imply affectation. She is sensible that a studied dress denotes an intention to please; but she is ignorant that the intention is also disclosed by a more negligent apparel; it shews that she is not satisfied with endeavouring to please by borrowed embellishments, but that she is also ambitious to captivate by the native beauty of her person. But how indifferent is it to a lover, in what manner the fair one is decorated, if he can but perceive that she deigns to make him the object of her thoughts? Sophia having now established her empire, is not content that Emilius's eyes are dazzled with admiring her charms, she fain would engage his heart in the same contemplation; it is not enough for her that he beholds, she would likewise have him suppose those perfections. Has he not seen enough, to be obliged to guess at the rest?

It is not to be supposed, that, during the conversation between Emilius and me, Sophia and her mother were altogether mute. The daughter has been prevailed upon to make some confessions, and the

the mother has given her some useful instructions. The next morning they came fully prepared for a second interview. It is not above twelve hours since our young people first beheld each other; they have not, as yet, interchanged a word, and yet it is evident there is a mutual communication of sentiments. Their manner of accosting is not familiar, but confused and timid; they utter not a syllable; they fix their eyes on the ground, as if they were afraid their looks should meet; this shews how well they understand each other; they already perceive the necessity of being mysterious, before they have declared their minds. At our departure, we desired they would permit us to make them another visit, when we returned the things which they were so complaisant as to lend us. Emilius's lips asked this permission of the father and mother, while his eager eyes turned towards the daughter, and made a much warmer application to her for the same favour. Sophia said not a word, and made no sign; she seemed to have lost both her sight and hearing, but over her cheeks was instantly diffused a modest blush, which gave a far more intelligible answer than that of her parents.

We were permitted to return, without being invited to stay. This was a very proper behaviour; they afforded shelter to travellers distressed for a night's accommodation; but it was not decent that a lover should lie under the same roof with his mistress.

No sooner were we departed from that beloved mansion, than Emilius began to think of looking out for a lodging somewhere in the neighbourhood: already does the very next cottage appear to him immensely distant. Fain would he lie in the dry ditch belonging to the castle. "Giddy youth!" said I to him, in a compassionate tone, "to be thus hurried away by the impetuosity of your passion! Have you lost sight of the rules of decency!"

“ cy and right reason ? Poor Emilius ! you fancy
“ yourself in love, and yet you would disgrace
“ your mistress ! What would the world say of
“ her, when it came to be known, that a young
“ man, who had been lately entertained at her
“ father’s, has taken up his residence in the neigh-
“ bourhood ? You say you love her ! If so, does
“ it become you to injure her reputation ? Is
“ this a proper return for the hospitality you re-
“ ceived from her parents ? Will you bring shame
“ on her, from whom you expect your happi-
“ ness ?” “ Alas !” answered he, with great viva-
“ city, what occasion have I to mind the idle dis-
“ courses of men, and their groundless suspicions ?
“ Did not you yourself teach me to despise them !
“ Who can tell better than I, how greatly I ho-
“ nour Sophia, and how desirous I am to shew
“ her my sincerest respects ? My attachment will
“ reflect no disgrace, it will reflect glory on her
“ unspotted name ; it will be worthy of her virtue.
“ If wherever I go, my heart is ready to pay her
“ the tribute of respect and submission due to her
“ merit, in what can I be said to give her offence ?”
“ Dear Emilius,” replied I, with a tender embrace,
“ you reason in your own favour ; but you must
“ also learn to reason in her behalf. There is no
“ comparison between the honour of the two sexes ;
“ They are directed by quite different principles.
“ These are equally solid and rational, being e-
“ qually founded in nature ; for the same virtue
“ which enables you to despise human obloquy,
“ as it affects yourself, obliges you to regard it, as
“ it concerns your mistress. Your honour is
“ seated in your own breast, hers depends on o-
“ pinion. To neglect hers, would be prejudicing
“ your own ; and you would not do justice to
“ yourself, were an injury done to her through
“ your fault.”

Then I explained to him the reason of these dif-
ferences,

ferences, and made him sensible how unjust and absurd it would be to disregard them. I asked who told him, that he was to be married to Sophia, a person to whose sentiments he was a stranger, whose affections or whose parents were perhaps under a prior engagement, whom he himself did not know, and who very probably had none of those conformities of disposition, that are adapted to give happiness to the marriage-state? Was he ignorant that the least scandal is an indelible stain to a young woman; a stain, which even her marriage with the person who caused it cannot efface? Would a man of any sensibility chuse to ruin the girl he loves? Would a man of any honour condemn an unfortunate man to endless tears, only for having had the misfortune to be agreeable in his eye?

The youth alarmed with the consequences which I set before him, and ready upon all occasions to run into extremes, began now to think that he could never be at a sufficient distance from Sophia. He therefore redoubled his pace, in order to accelerate his flight; he looked round to see whether there was no body listening; he would sacrifice his happiness, his life, nay, a thousand lives, to the honour of her whom he adores; he would much rather be banished for ever from her sight, than give her the least displeasure. This is the first fruit of the care I took, during the whole course of his education, to form his heart to the soft impressions of love.

Our business now was to find an habitation at a proper distance from Sophia. Upon making a diligent enquiry, we were informed of a town about two leagues from thence. Pleased with this intelligence, we determined to seek out for a lodging in that town, rather than to reside in any of the neighbouring villages, where our presence might give umbrage. Here, at length, the new lover arrived, his heart transported with love, hope, and

joy, and elevated with the sublimest sentiments of honour. Thus, by gradually enabling him, under the impulse of a growing passion, to tread in the path of virtue, I insensibly determined his other propensities in the same direction.

I perceive I am drawing near the expiration of my term. All the chief difficulties are overcome, the great obstacles are surmounted; there remains nothing farther for me, now, than not to spoil my work, by being in too great a hurry to come to a conclusion. Under the uncertainty of human life, let us chiefly avoid the pretended wisdom of sacrificing the present enjoyment to future expectations; this is oftentimes foregoing a reality for the sake of a chimera. Let us promote the happiness of man in every stage of life, lest, after having bestowed great pains on his education, he should be snatched away by death, before he has tasted of pleasure. Now, if there be really a time for enjoying life, it is certainly towards the latter part of youth, when both the intellectual and corporeal faculties are in their greatest vigour, and man having reached the middle of his course, has a better view of the two extremities, which render him sensible of the brevity of life. If young people are so imprudent as to be often deceived, it is not owing to their desire of enjoyment, but to their seeking for it where it is not to be found; and to their being so extremely busy about a miserable futurity, that they have not time to make use of the present moment.

Consider my **Emilius**, past the age of twenty, perfectly sound in body and mind, strong, robust, active, alert, endued with good sense, good nature, and humanity; prudent in his conduct, accurate in his taste, fond of the beautiful, benevolent in his disposition, free from the tyranny of tempestuous passions, and from the yoke of opinion, but subject to the law of wisdom, and docile

cile to the voice of friendship; possessed of all the useful, and several of the agreeable talents; regardless of riches, depending for his support on the strength of his arms, and consequently not afraid of wanting bread, let what will happen. Behold him now agitated with a growing passion: his heart kindles with the first flames of love: his pleasing dreams fill his imagination with a new world of delight; he is in love with an object truly amiable, and more so for the beauties of her mind, than for those of her person; he expects a return of affection, which he knows to be due to his sincerity; it is in the sympathy of hearts, in the concurrence of virtuous sentiments, that their mutual inclination is founded. This inclination of course must be lasting; he resigns himself with full confidence, and even with just reason, to a most enchanting delirium; he is void of all fear, regret, or remorse, and without any other inquietude than that with which the sentiment of true happiness is inseparably connected. What can be wanting to complete his felicity? He is possessed of all the advantages that can be enjoyed at one time; none can be added but at the expence of something that he possesses; he feels as much happiness as is consistent with the condition of humanity. Shall I now attempt to interrupt this state of felicity? Shall I be so cruel as to disturb this delightful scene of innocent pleasure? His present bliss forms the most precious moment of his whole life. What could I give him in return, that would be an equivalent to the blessing of which I had bereft him? even in consummating his happiness, I should destroy the most engaging circumstance belonging to it. The last scene is far more pleasing in idea, than in possession; more bewitching while expected, than when enjoyed. O my dear Emilius, love, and be beloved again; long mayst thou enjoy, before thou possessest; enjoy
at

at once love and innocence ; make thy paradise on earth, whilst thou expectest that of the heavenly abodes ; I will not abridge this fortunate period of thy life ; I had rather spin it out, and endeavour to protract the delightful enchantment. Alas ! it must have an end, and very soon ; but I will take care that it shall be for ever impressed in thy memory ; and thou shalt not repent to have tasted of its sweets.

Emilius does not forget that we must return the cloaths we have borrowed. As soon as they were got ready, we mounted our horses, and rode away full gallop : he would be glad there were no intermediate space, but that he could instantly arrive at the end of his journey. When once the heart is impressed with the passion of love, it becomes subject to solicitude and uneasiness. But if my labour has not been thrown away, he will not feel many such scenes of inquietude.

Unluckily we found the road very bad, through a country intersected with woods. Emilius was the first to take notice of our having lost our way ; yet he did not complain, or break out into any act of impatience, but used all his endeavours to get into the right road : we wandered about a considerable time, and he preserved the same coolness and good temper. This, to you, reader, is of no moment ; but I, who am so well acquainted with his natural warmth, could not help considering it as a very remarkable circumstance : I perceived the good effect of that care I had taken to inure him, ever since his infancy, to the hard strokes of necessity.

At length we arrived at the happy mansion. We met with a more open and obliging reception than the first time ; for now we are old acquaintance. Emilius and Sophia saluted each other with some confusion, but did not speak a word ; for what could they say in our presence ? The conversation
they

they want, does not admit of witnesses. We took a turn in the garden, one part of which was planted with all sorts of vegetables for the use of the kitchen; the other was an orchard, covered with large fruit-trees of every kind, and intersected by purling rills, and by borders decked with flowers. What a charming place! cried Emilius in an enthusiastic rapture, his head filled with his favourite Homer; methinks I see the garden of Alcinous. The damsel desirous to know who was Alcinous, asked her mother: Alcinous, said I, was a King of Corcyra *, the description of whose garden in Homer is criticised by persons of taste as too simple and unadorned †. This Alcinous had a very amiable

* By the ancients called also *Phœacia*, now *Corfu*.

† Close to the gates a spacious garden lies,
 From storms defended, and inclement skies:
 Four acres was th' allotted spot of ground,
 Fence'd with a green inclosure all around.
 Tall thriving trees confess'd the fruitful mold;
 The red'ning apple ripens here to gold.
 Here the blue fig with luscious juice o'erflows,
 With deeper red the full pomegranate glows;
 The branch here bends beneath the weighty pear,
 And verdant olives flourish round the year.
 The balmy spirit of the western gale
 Eternal breaths on fruits untaught to fail.
 Each dropping pear, a following pear supplies,
 On apples, apples, figs on figs arise:
 The some mild season gives the blooms to blow,
 The buds to harden, and the fruits to grow.
 Here order'd vines in equal ranks appear,
 With ell th' united labours of the year;
 Some to unload the fertile branches run,
 Some dry the blackening clusters in the sun,
 Others to tread the liquid harvest join;
 The groaning presses foam with floods of wine.

Here

miable daughter, who, the night before her father gave an hospitable entertainment to a stranger, dreamed that she should be soon blessed with a husband. Sophia, quite abashed, cast down her eyes and blushed; in short, it is impossible to express her confusion. Her father, who was pleased with increasing it, put in his word, and said, That the young princess went herself in person to wash her robes by the river-side; do you imagine, continued he, that she would have disdained to touch the dirty napkins, under a notion that they smelled of the fragments? Sophia, against whom this stroke was levelled, forgetting her natural timidity, excused herself with great spirit, by observing that her pappa was very sensible she would wash all the small linen herself, were she permitted to do it*; and

Here are the vines in early flower descry'd,
Here grapes discolour'd on the sunny side,
And there in autumn's riches purple dy'd.
Beds of all various herbs, for ever green,
In beauteous order terminate the scene.

Two plenteous fountains the whole prospect
crown'd;

This thro' the garden leads its streams around,
Visits each plant and waters all the ground.

While that in pipes beneath the palace flows,
And thence its current on the town bestows;
To various use their various streams they bring,
The people one, and one supplies the king.

Mr. POPE.

Such is the description of the garden of Alcinous, in the seventh book of the Odessey, where to the eternal disgrace of that old dotard Homer, and of the princes of his time, there were no arbours, statues, cascades, nor grass-plots.

* I own I think Sophia's mother in some measure deserving our thanks, for not suffering her daughter to spoil, with washing, the fair hands that are so often to be kissed by Emilius.

that

that she would with pleasure have done still more, had she been commanded. While she spoke these words, she cast a side-glance at me, expressive of some inquietude, at which I could not forbear smiling; for I plainly perceived the motive that alarmed her innocent heart, and prompted her to speak in her own defence. Her father was so cruel as to take her up, and to ask her, by way of railery, what business had she to talk upon the occasion, and what relation was there between her and the daughter of Alcinous? At this she was thrown into such confusion and trembling, that she was almost afraid to draw her breath, or to lift up her eyes. Charming girl! it is no longer time to dissemble; you have already, even against your will, declared your sentiments.

This little scene was soon over, and seemed to be forgot; luckily for Sophia, Emilius was the only one of the company who understood nothing of the matter. We continued our walk; and the young people, who at first kept by our side, found it difficult to conform to the slowness of our motion; insensibly they got before us, when they approached, and at length accosted each other; and presently we beheld them at a considerable distance. Sophia seemed to be very attentive and sedate; Emilius spoke, and with a great deal of gesture; they did not appear to be in the least tired of their conversation. In about an hour we turned back, and called to them to follow us; they complied, but moved in their turn with a very slow pace; it was evident that they endeavoured to gain as much time as they possibly could. At length their conversation subsided all at once, as soon as they drew near enough to be overheard, and they redoubled their pace to join the company. Emilius accosts us with an open affectionate air; his eyes sparkle with joy, and he turns them on a sudden with some inquietude towards the mother of Sophia, to ob-

serve the manner of her reception. Sophia is far from behaving with the same ease and freedom ; as she approaches, she appears quite confused to find herself *tete-a-tete* with a young man, though she had been so often in the same situation with many others, without the least embarrassment, or without ever meeting with any kind of censure. She made up to her mother with all expedition, which put her somewhat out of breath, and she muttered a few words of no great significance, as if she would give to understand she had been there for some time.

By the serenity painted on the countenances of the lovely pair, it plainly appeared that they had eased their innocent hearts of a heavy burden. Still they behaved with the same reserve towards each other, but were not so much embarrassed. This reserve was owing to the respect Emilius had for Sophia, to her modesty, and the regard they both had to decency and good manners. Emilius sometimes ventures to speak a few words ; she has the courage to answer him, but never without casting an eye on her mother. The most considerable change in her behaviour, is in regard to me. She expresses a greater respect for me, she gives me a kinder look, speaks to me in a more affectionate manner, and seems attentive to every thing that can give me pleasure : In short, I perceive that she honours me with her esteem, and that she would be glad to obtain mine in return. I find that Emilius has said something to her about me ; one would imagine they had laid their heads together, in order to gain me over to their interest : Yet this was not the case ; and Sophia herself is not so easy to gain. Perhaps he will have more occasion for my interest with her, than for hers with me. Lovely couple ! — Reflecting that the sensibility of my young friend has given me some importance in his first conversation

sation with his mistress, I am satisfied for my trouble, and amply paid by his friendship.

The visits are repeated, and the conversations between our young people become more frequent. Emilius, deeply smitten, thinks he is near the summit of his wishes : Yet he has obtained no formal consent from Sophia ; she listens to what he says, and makes no answer. Emilius knows her modesty, and is not in the least surprised at her reserve ; he is sensible that it is the parents who generally marry their children, and supposes that Sophia only waits for an order from hers : He asks her permission to apply to them for leave, and she does not oppose it. He speaks to me, and I mention it to them in his name, and even in his presence. But how great his surprise to hear that Sophia was her own mistress, and that it depended upon herself entirely to make him happy ! He begins then to be amazed at her behaviour, and his confidence diminishes. He is alarmed upon seeing himself not so far advanced as he imagined ; and then, in the warmth and tenderness of his passion, he has recourse to all the powers of language to melt her to pity.

Emilius is not of such a disposition as to guess at any thing to his prejudice ; unless he is made acquainted with it, he will never know it while he lives ; and Sophia is too proud to let him into the secret. The difficulties which oppose her consent, would rather be an encouragement to another in her situation ; but she has not forgot her parents instructions. She has but a slender fortune, and is very sensible that he is opulent. How greatly must he exert himself to deserve her esteem ! What a stock of merit must he possess, to cancel this inequality ? But how should he think of these difficulties ? Does Emilius know any thing concerning his riches ? Does he once give himself the trouble to enquire about them ? Thank Heaven he has no occasion at all for wealth ; he has it in his power

to be beneficent without it. The good he does, depends on his heart, and not on his purse. He gives his time, his attendance, his affection, and even his person, to the wretched ; and in estimating his deeds of humanity, he hardly thinks it worth notice to reckon the money he bestows upon the indigent.

Not knowing whom to blame for his present disgrace, he imputes the fault entirely to himself : for who would dare to represent the object he adores, as guilty of caprice ? What an humiliation to his pride, to find his addresses rejected ! He no longer approaches Sophia with the amiable confidence of a heart, which thinks itself worthy of hers ; he is afraid, he trembles in her presence. He ceases to entertain any hopes of conciliating her love, but thinks only of moving her to pity. His patience is sometimes worn out, and spite and anger are ready to take its place. Sophia seems to foresee these emotions, and casts her eye towards her angry lover. One glance alone suppresses his resentment, and fills his mind with fear ; in short, he becomes more submissive than ever.

Afflicted and uneasy at this stubborn resistance, he unbosoms himself at length to his intimate friend. He entrusts him with the sorrows of a love-sick heart, and implores his advice and assistance. “ How mysterious is her conduct ! That she wishes
“ me well, I have no manner of doubt ; for in-
“ stead of avoiding, she seems to be pleased with
“ my company. Whenever I arrive, she gives
“ marks of joy, and expresses sorrow at my de-
“ parture ; she accepts of my kind offices with
“ great good-nature ; she seems to be pleased with
“ my attendance ; she sometimes vouchsafes to give
“ me her advice, and even to favour me with her
“ orders. Yet she rejects my vows, and my in-
“ treaties. Whenever I talk to her of the mar-
“ riage-tie, she commands me to be silent ; and if
“ I

“ I say a word more, she instantly retires. How
“ preposterous is it, that she should require me to
“ be entirely hers, without ever bearing to hear
“ that she should be also mine? As she has so
“ great a respect for you, and will not oblige you
“ to be silent, talk to her, and make her disclose
“ her mind; assist your friend, exert your cou-
“ rage; and let not your care prove fatal to your
“ pupil. Alas, the instructions he has received
“ from you, will only render him miserable, un-
“ less you complete his happiness.

I spoke accordingly to Sophia, and with some difficulty prevailed on her to reveal a secret, which I knew very well before she mentioned it. With greater difficulty did I at length obtain her permission to impart it to Emilius. The discovery threw him into the greatest surprise. He had no idea at all of such delicacy; he could not imagine that the difference of a little money should constitute a person's character and merit. When I told him the effect of prejudice, he burst into a laughter, and elated with joy, was going that very moment to renounce and relinquish his estate, in order to have the honour of being as poor as Sophia, and to render himself worthy of becoming her husband.

“ So, so!” said I, laying hold of him by the hand, and smiling at his impetuosity; “ will this
“ young head of yours never ripen? And after
“ philosophising all your life, will you never learn
“ to reason? Do not you perceive, that, were you
“ to follow your own foolish project, you would
“ render your situation worse, and Sophia more
“ untractable: Small is the advantage of having a
“ few acres more than her; but it would be a
“ very considerable one, were you to sacrifice
“ them all for her sake; and if her pride will not
“ permit her to be indebted to you for the former
“ favour, how can you expect she would ever sub-
“ mit to the latter? If she cannot bear the
“ thoughts

“ thoughts that a husband should upbraid her
“ with having added to her fortune, will she have
“ patience to let him reproach her with having
“ impoverished himself on her account? Unhappy
“ youth! Beware she suspects you of having form-
“ ed any such project. So far from it, you ought
“ to become an economist, and be saving for her
“ sake, lest she should accuse you of having at-
“ tempted to gain her by artifice; and of volunta-
“ rily parting with what you would otherwise have
“ lost by your negligence.

“ Do you imagine, that in the main she is a-
“ fraid of a large fortune, or that her refusal pro-
“ ceeds merely from your riches? No, my dear
“ Emilius, it is owing to a more substantial cause,
“ to the disposition which generally arises in the
“ mind of the possessor of wealth. She is sensi-
“ ble, that they who enjoy the goods of fortune,
“ prefer them to every other consideration in life;
“ that the opulent reckon gold far beyond merit;
“ that in their estimation money outbalances every
“ thing; hence they imagine you to be still in their
“ debt, after a whole life spent in their service, on-
“ ly because they gave you a morsel of bread.
“ How are you then to act, my Emilius, in order
“ to allay her fears? Let her be thoroughly ac-
“ quainted with your character; though this be a
“ work of some time. Let her see that your gene-
“ rous soul is possessed of internal treasures, suffi-
“ cient to balance those of fortune. By constancy
“ and perseverance, surmount her opposition; by
“ the exertion of grand and generous sentiments,
“ oblige her to forget your opulence. Shew her
“ your love, by your constant attendance on her
“ person, and by rendering good offices to her
“ worthy parents. Convince her, that your obse-
“ quiousness is not the effect of a transitory pas-
“ sion, but of principles indelibly imprinted in the
“ bottom of your heart. Pay due honours to a
“ woman

“ woman of merit, on whom fortune has frowned ;
“ and it will be the only way of reconciling that
“ woman to a man of merit, who enjoys such
‘ prosperity.

It is easy to imagine what pleasure our youth received from this discourse, and how greatly his confidence and hope were revived ; how sincerely he rejoiced, that he had nothing more to do in order to conciliate the affection of Sophia, than he would have voluntarily performed, if that young lady did not exist, or if she never had been the object of his love. Whoever is but the least acquainted with his character, will easily conceive in what manner he conducted himself on the occasion.

Behold I am now become the confident of the young couple, and the mediator of their courtship ! A fine employment for a governour ! So fine, that I never performed any one transaction in my life that raised me so high in my own esteem, and afforded me such inward satisfaction. Besides, this employ was attended with other agreeable circumstances : I was always welcome to the family, and they had a confidence in me, that I would take care to keep the lovers in good order. Emilius was so greatly afraid of disobliging me, that he never shewed himself so docile during his whole life. The damsel almost killed me with kindness ; yet I was not her dupe, for I attributed no more to myself than my due. Thus she indirectly made herself amends for her forced restraint towards Emilius. She often caressed the youth in the person of his master ; but sooner would she have suffered death, than shew such expressions of love and regard to himself ; for his part, knowing that I would not prejudice his interests, he was infinitely delighted with the good understanding established between us. When in walking she refuses to let him take hold of her arm, it is a consolation to him, to think it is only with a view to give me the preference. He
retires

retires to some little distance without murmuring; but with an eye expressive of his solicitude, he says to me softly, Friend, defend my cause. He follows us with his looks; he endeavours to read our countenance, and to interpret our discourse by our gestures, knowing that in every thing we say he is intimately concerned. My good Sophia, how happy and content you are, that, without being overheard by Telemachus, you can converse with his Mentor? How amiable the freedom and openness with which you suffer him to read every transaction of your heart! With what pleasure you disclose the high esteem you entertain for his pupil! How affecting the sincerity with which you let him see into your most tender sentiments! How artful the disdain with which you repel the importunate youth, when impatience obliges him to interrupt your converse! How charming the emotion with which you chide him for his indiscretion, when he happens to hinder you from saying, or from listening to something in his praise, and from finding in our discourse some new reasons to strengthen your love.

Emilius being thus admitted upon the footing of a lover, asserts the several rights belonging to that situation; he talks, he solicits, he importunes. If he receives a harsh answer, or an affront, he quite disregards it, provided his petition be heard. At length he obtains, though not without difficulty, that Sophia will vouchsafe publicly to assume the authority of a mistress, to prescribe his several tasks, to lay her commands upon him instead of entreating, to accept of his services instead of thanking him, to regulate the number and the time of his visits, to forbid him from coming till such a particular day, or to stay beyond a limited hour. This new government is settled in a solemn manner; and though she reluctantly accepts of the supreme power, she exerts it with such rigour, as frequently
makes

makes poor Emilius repent he ever invested her with it. Whatever she commands, he is sure to obey; and it frequently happens, that in departing from her presence, in obedience to her order, his eyes overflow with joy, and he looks at me, as if he said, You see she has taken possession of my heart. In the mean time the haughty fair observes her conquest, and smiles at the pride of her slave.

Now would I invoke those inimitable masters, Albano and Raphael, to lend me their pencils, in order to draw a true representation of exquisite delight. And thou, divine Milton, teach my unskilful pen, to describe the pleasures of love and innocence. Ah, no; rather hide your delusive arts before the sacred truths of nature. Reader, you need only to have your heart open to human feelings, and your mind to virtue, and then your imagination may take a free survey of the transports the two young lovers, who under the eye of their parents, and their conductor, give a full scope to the sweet illusion of this enchanting scene, and flowly advancing towards the term of their desires, interweave with flowers the happy knot, which is to unite them together till their final dissolution. Intoxicated with such a variety of delightful images, I cannot observe their regular series, and I put them together, without order or connection. But give me a man of the least sensibility, and I am sure he will be able to form an idea of the agreeable situation of the parents and the daughter, of the governour and his pupil, and of their joint concurrence to the union of the most charming pair that love and virtue ever crowned with happiness.

Emilius having now a real ambition to please his mistress, begins to be sensible of the value of his agreeable acquirements. Sophia is fond of singing: He joins with her in concert, nay, he does more, he teaches her music. She is active and

lively, and likes the nimble trip : He changes her steps into a regular pace, by which she acquires new graces, and becomes complete in the art of dancing. Lessons so charming, are animated by a youthful gaiety, which diminishes the bashful timidity of love : A lover is allowed to give those lessons with rapture ; he is permitted to act as master towards his mistress.

There was an old harpsichord in the house, quite out of tune : Emilius fitted it up, and put it in order. He is a musical-instrument-maker as well as a joiner ; for he had ever laid it down as a maxim, not to require the assistance of another, in whatever he was capable of doing with his own hands. The house being most agreeably situated, he made several drawings of it in different points of view, and Sophia having given the finishing touches to some, hung them up in her father's cabinet. They had no gilt frames, neither did they stand in need of such ornaments. By seeing Emilius's designs, she has imitated his manner, and is arrived at a great degree of perfection ; in short, she cultivates all the polite arts, and these receive a new lustre from her charms. Her parents seeing themselves surrounded by such ingenious productions, recall to mind their ancient opulence, which they valued only as it contributed to the encouragement of artists, and men of abilities. Their whole house is now adorned by love ; love alone has furnished them with those ornaments, which, in the former part of their life, used to be attended with great trouble and expence.

As the idolater decks the object of his worship with his most valuable treasures, and embellishes the altar he has erected to the deity with all sorts of ornaments ; just so the lover likes to see his mistress completely adorned ; he is incessantly desirous of adding to her charms. She has need of none, to be agreeable in his eye ; but it is necessary for
him

him to be employed in her decorations : This is a new homage he thinks due to her merit ; an additional pleasure to that which he takes in admiring her person. It seems to him as if nothing beautiful were in its proper place when it does not adorn the object of his worship. It is an affecting, and at the same time a ridiculous sight, to behold Emilius so eager to teach Sophia all he knows, without consulting whether it be agreeable to her taste, or proper for her to learn. He speaks to her about every subject, he explains it to her with a puerile impatience ; he believes he need only to open his mouth, and she will understand him immediately ; he anticipates the pleasure he shall have in reasoning and philosophising with her ; every acquirement that he cannot display to her view, he considers as useless ; he is almost ashamed to know any thing, of which she is ignorant.

Behold him now employed in giving lessons on natural philosophy, mathematics, history, and, in short, on every art and science. Sophia is pleased with his communicative disposition, and endeavours to improve by it. If Emilius can but prevail to let him deliver his lessons to her upon his knees, how great his content ! He thinks he beholds the heavens opened. Yet this situation is more uneasy to the scholar than to the master ; and is not at all favourable to instruction. You know not, in that case, how to avoid those eyes that are in search of yours ; and if they happen to meet, the lesson is not much forwarded.

The art of thinking is not foreign to women, but they ought only to skin the surface of abstruse sciences. Sophia apprehends every thing very well, but does not retain any great matter. Her chief progress is in ethics, and in things of taste ; as to physics, she retains only an imperfect idea of the general laws and system of the world. In taking a walk, they sometimes contemplate the won-

ders of nature, and then their pure and innocent minds dare to raise themselves to the consideration of the Supreme Author. They are not afraid of him, they jointly expand their hearts in his presence.

What ! shall two lovers, in the bloom of youth, employ their private meetings in talking of religion ? Shall they spend their time in saying their catechism ? Of what use is it to debase sublimity ? There is no doubt but they converse on that subject, pleased with its illusion ; they see their own perfections, they love one another, and they are led by a kind of enthusiasm to discourse on the reward of virtue. The sacrifices they offer up at its altar, render it dear to them. In the midst of some of their transports, which they are obliged to restrain, they mingle their tears ; tears purer than the dew of heaven, tears so delicious, as to create the most exquisite rapture ; in short, they are in the most bewitching delirium that the human mind is capable of enjoying. Even their denials are an honourable sacrifice, and make an addition to their happiness. Men who are slaves to their inordinate lusts, will come to know these pleasures, and regret the happy time in which they refused to partake of such poor enjoyments.

Notwithstanding this good understanding, they sometimes happen to differ, and even to be at variance : The mistress is not exempt from caprice, nor the lover from passion ; but these little storms are soon blown over, and only contribute to cement their union. Emilius learns to be less afraid of them ; for, by experience, he finds that he gains more by treaties of reconciliation, than he loses by open quarrels. The effect that followed from the first, makes him flatter himself that he shall be equally successful in the rest : However, he is mistaken. But if he does not obtain so visible an advantage, still he is always a gainer, by receiving
undoubted

undoubted proofs of Sophia's sincerity and affection. Should you be desirous to know the nature of this advantage, I will indulge you the more readily, as it affords me an opportunity of establishing a very useful maxim, and at the same time of refuting another of the most dangerous tendency.

Emilius is a lover, of course he does not behave with temerity to his mistress; and, on the other hand, Sophia is a girl of too much spirit to suffer him to usurp any familiarities. Discretion has its limits; that of Sophia borders more on severity than on indulgence; nay, her own father is frequently under apprehension, lest her great reserve should degenerate into pride and haughtiness. Even in the most private conversations, Emilius dares not solicit, nor pretend to the least indulgence: When in walking she thinks proper to take hold of him, which she always considers as a great favour, he hardly presumes, in fetching a sigh, to press her arm gently to his breast. Yet, after a long constraint, he ventured to steal a kiss of the hem of her robe, and he was several times so fortunate, that she thought proper to let it pass unobserved. One day he wanted to take this freedom in a more open manner, and she found great fault with it. He insisted, and she grew obstinate; in her anger she dropped some hasty expressions; Emilius would not let them pass without making a reply; the remainder of the day was spent in pouting, and they parted very much displeased with each other.

Sophia was not at all easy in her mind. She could not conceal her inquietude from her mother, who was her only confidante. This was her first quarrel; and seemed to be too trifling an affair to be attended with any consequence. She was sorry however for her mistake; her mother gave her leave, and her father commanded her to repair it.

The

The next day Emilius, labouring under great anxiety, returned before his usual time, Sophia was at her mother's toilette, and her father was also in the same apartment. Emilius entered the room with great respect, his air somewhat melancholy. Scarce had the father and mother saluted him, when Sophia turning about, and offering him her hand, inquired in a very affectionate manner after his health. It is obvious that so fair a hand was not extended, but in order to be kissed; Emilius took hold of it, but did not press it to his lips. Sophia, somewhat abashed, drew it back with as good a grace as she possibly could. Emilius, unaccustomed to the manners of women, and not knowing the nature of capriciousness, still repented yesterday's behaviour. Sophia's father, seeing her embarrassed, completed her confusion by a good deal of raillery. The poor girl, in her present humiliation and disgrace, is at a loss what to do, and would give all the world she could indulge her tears. The more constraint she used, the more her heart was swelled, and at length a tear gushed from her eye against her will. Emilius sees the peerly drop, throws himself upon his knees, takes hold of her hand, and gives it a thousand kisses. Indeed you are too good, said the father, bursting into a loud fit of laughter; for my part, I should have less indulgence for those giddy creatures, and I should punish the mouth that had presumed to offend me. Emilius, emboldened by this speech, turned a suppliant eye towards the mother, and thinking he perceived a sign of consent, trembling approached Sophia's face; she turned her head aside, and, to save her lips, exposed a blushing cheek that vied with the damask rose. The eager youth would not bear a repulse, and she made but a faint resistance. How ambrosial a kiss, had it not been taken in a mother's presence? Sophia, beware of severity:

you

you will be often asked the permission to kiss your gown, on condition of your sometimes refusing to grant it.

After this exemplary punishment, the father went out upon business, and the mother sent Sophia away under some pretext; then addressing herself to Emilius, she spoke the following words in a very grave accent. "Sir, I should imagine
 " that a young man of your parts and education,
 " endued with such sentiments and principles of
 " virtue, would not repay with dishonour, the
 " civilities he had received from an honourable
 " family. For my part, I am not morose, nor
 " am I a prude; I know what indulgences are to be
 " allowed to youth; and the scene that has lately
 " passed in my own presence, is a sufficient proof
 " of what I affirm. Consult your friend in regard
 " to your duties, and he will tell you the difference
 " between the liberties allowed in the presence
 " of a father and mother, and those usurped
 " in their absence, by abusing their confidence,
 " and by making snares of those very favours,
 " which, under their eye, may be extremely
 " innocent. He will tell you, Sir, that my daughter
 " was guilty of no other fault in regard to you,
 " than that of not taking notice, the very first
 " time, of what she never ought to have permitted.
 " He will let you know, that whatever is
 " taken as a favour, becomes really such; and that
 " it is unworthy of a man of honour to abuse the
 " simplicity of a young girl, in order to usurp
 " those same liberties in private, which she may
 " freely indulge before all the world. For it is
 " well known what decency is capable of tolerating
 " in public; but no one can tell where a person
 " will stop, who affects to be mysterious,
 " and erects himself as sole judge of his own
 " whimsies."

As soon as the good mother had finished her just reprimand,

reprimand, which she seemed to direct rather to me than to my pupil, she withdrew, and left me quite surpris'd at her singular prudence, who looked upon it as nothing to see a kiss impress'd on her daughter's lips in her own presence, but seemed frightened that her lover should presume to touch her robe with his lips in private. When I reflect on the absurdity of our maxims, by which real virtue is ever sacrificed to decency, I understand why our language is much chaster, in proportion as our hearts are more corrupt; and how it comes that our dealings are more exact, in proportion as those who conduct them are more dishonest.

Hence I took an opportunity to make Emilius acquainted with some part of his duty, in which indeed he ought to have been earlier instructed. In the course of our conversation there occurred to me a new reflection, which perhaps does the greater honour to Sophia, though I took particular care not to mention it to her lover. It is very clear that this pretended haughtiness, of which she is accused, is no more than a precaution to guard against her own weakness. Knowing how easy her heart is inflamed, she dreads the least spark of fire, and endeavours to avoid it. She is not severe through pride, but through humility. She assumes that empire over Emilius, which she thinks she has not over Sophia. Had she more confidence in her own strength, she would be less haughty. Remove that difficulty, and you will find no girl in the world more easy and more obliging. Who is more patient upon receiving an offence? Who is more afraid of giving one? And does she pretend to any thing but to virtue? Neither is she proud of her virtue; she only desires to preserve it; and when she can indulge the inclination of her heart, without any risk, she is ready to care for her lover. But her discreet mother does not acquaint even her husband with all these particulars;

it is not proper that the men should be let into the whole secret.

Sophia, instead of seeming to grow proud of her conquest, is become much more affable, and condescending to all the world, except perhaps to the only person who produced this alteration. No longer is her generous heart elated with the idea of independence. She modestly enjoys a victory, which was attended with the loss of her liberty. Her carriage is less disengaged, and her speech more timid, since she no longer hears the name of a lover without blushing. But an air of content appears amidst her confusion, and even her blushes are not caused by a disagreeable sensation. The difference of her behaviour is observed by the young gentlemen of the neighbourhood, whenever they happen to pay her father a visit. Since she is no longer afraid of those sparks, her reserve towards them is much diminished. Having fixed her choice, she makes no difficulty to behave agreeably to indifferent persons; she is less severe in regard to their merit, since it no longer gives her any concern; and she finds them amiable enough, for people with whom she has no sort of connection.

Could real love make use of coquetry, I fancy I should find some traces of it in Sophia's behaviour towards those young men, in the presence of her lover. One would think, that not satisfied with captivating his heart, by a delicate mixture of reserve and caresses, she is not at all displeased to irritate his passion by some degree of inquietude. One would imagine, that while she diverts herself with those young guests, her design is to render those liberties which she dare not take with her lover, an object of his jealousy. But Sophia is too tender, too good-natured, too wise, to give him any real torment. To temper this dangerous incentive, love and honour supply the place of prudence; she knows when to excite, and when to

calm his fears; and though she sometimes makes him uneasy, she never drives him to despair. If she raises an inquietude in her lover's breast, it is because she is afraid of her being sufficiently secured of his affection; and on that principle her conduct may perhaps be excusable.

But what effect will this little artifice have on the mind of Emilius? Will he be jealous or not? This is what we must now examine; for digressions of this kind coincide with the main design of the present work.

I have already shewn how in matters dependent on opinion, this passion is introduced into the human breast. But in love, the affair is differently conducted; jealousy seems then to spring from nature, and the example of brute animals, several of which are actuated by a jealousy to a degree of madness, appears to establish this notion beyond all contradiction. Is it human opinion that learns the cocks to fight so cruelly, and bulls to gore one another to death?

An aversion to whatever interrupts or obstructs our pleasures, is doubtless a natural emotion. The same may be said, in some degree, with regard to the desire of possessing the object that gives us pleasure. But when this desire becomes a passion, and is transformed into a gloomy fullness, or frenzy, known by the name of jealousy, it is quite a different thing; the passion may, or may not be natural, according to the different species of animals, that are under its influence.

The example drawn from the brute creation, has been already considered in the discourse on the inequality of mankind; and upon a review of the subject, it appears to me to have been so well canvassed in the above-mentioned discourse, that I may venture to refer the reader to the perusal of it. I shall only add to the distinctions made in that treatise, that the jealousy derived from nature, depends greatly

greatly on the power or ability of the sex; and when this power either is, or appears to be, unlimited, the jealousy then is at its greatest height. For as the male, under that circumstance, measures his rights by his wants, he is incapable of beholding another male, in any other light than as a competitor. Among those animals, the females always obeying the first comer, belong to the males only by right of conquest; and of course the latter are thereby exposed to a state of perpetual war.

But in species, where the communication of the sexes is made by pairs, and their coupling produces a kind of moral tie, or a sort of marriage, the female appertains to the male, to whom she has voluntarily resigned herself: the consequence then is, that she generally refuses to admit any other male but him; and the male, looking upon this choice or preference as a mark or security of her affection, is less anxious about the pretensions of other males, and leads a more peaceable life. Among these species, the male partakes of the care of the little ones; and the female, in pursuance of a natural law, which we cannot reflect on without being greatly affected, seems to make a proper return to the father, for the attachment he bears to his offspring.

Now, if we consider the human species in its primitive simplicity, it is obvious, from the limited ability of the male, and the moderation of his desires, that it was the design of nature he should be contented with a single female. This is further confirmed by the numerical equality of individuals of both sexes, at least in our part of the world; an equality which is far from obtaining in those species, where many females are, by superiority of strength, subjected to a single male. And although man does not brood like a dove, nor are his breasts furnished with milk to suckle his offspring, and

therefore, in that respect, he is in the same class as quadrupeds; yet children are so long in a feeble, helpless state, that both the mother and they would hardly be able to subsist, without the attachment and consequential assistance of the father.

From the whole of these observations, it plainly follows, that the jealous fury of males, in some species of animals, is not at all conclusive in regard to man. And even the exception of the eastern climates, where polygamy is established, seems rather to corroborate this principle, since the tyrannical precaution of husbands is owing to the plurality of wives; and the consciousness of his own weakness, induces man to have recourse to constraint, in order to elude the laws of nature. In Europe, where these very laws are, in a contrary sense, more odiously eluded, jealousy is founded rather in the social passions, than in the original instinct. In most intrigues, and matters of gallantry, the lover has a greater hatred for his rival, than affection for his mistress; if he is afraid that he is not the only person who meets with a kind reception, this is the effect of pride, the source of which I have already pointed out, so that his vanity is a greater sufferer than his love. Besides, the absurdity of our customs has rendered the sex so full of dissimulation *, and has kindled their appetites to such a degree, that we can hardly depend on the sincerity of their affection in any case whatever; neither are they able to give us any testimo-

* The dissimulation here meant, is different from that which becomes the sex, and which is founded in nature: the one consists in disguising their real sentiments, the other in pretending to a passion to which they are strangers. The women, over all the world, spend their lives in boasting of their pretended sensibility, and at the same time they have no affection, but for their own dear selves.

nies of preference, that will secure us from the fear of a rival.

In regard to real love, the case is vastly different. That this sentiment is not so natural as we imagine, I have demonstrated in a treatise already quoted; for there is a prodigious difference between that habitual conformity, by which a man grows fond of his wife, and the bewitching illusion, which intoxicates us with ideal charms, and instead of exhibiting the real form of the object, amuses us with chimerical beauties. This passion breathes nothing but exclusive enjoyment, but sole possession and preference; In this respect alone it differs from vanity; the latter requiring great concessions, and making none, is always unjust; while love, by giving as much as it asks, is in its own nature an equitable sensation. Besides, the more it requires, the greater its credulity: the same illusion that gives it birth, renders it easy to persuade. If love be filled with inquietude, esteem is supported by confidence; and never did love without esteem reside in a virtuous heart; for in the object beloved we are supposed only to love those qualities on which we set a value.

This being premised, it is easy to determine what kind of jealousy will disturb the peace of Emilius; for since this passion can scarce be said to grow naturally in the heart of man, its form entirely depends on education. Emilius, actuated by love and jealousy, will not be cholerick, mistrustful, and suspicious, but delicate, sensible, and timorous; he will be easier alarmed, than provoked; he will study more to win his mistress, than to intimidate his rival; he will remove him, if he can, to some distance, as an obstacle to his happiness, without hating him as an enemy; if he hates him, it is not for having had the presumption to contest a heart with him, to which he lays claim, but on account of the real danger of losing it. He will

not

not be so proud and unjust, as to be offended that another should enter into a competition with him; fully convinced that the right of preference is entirely founded on merit, and that honour depends on victory, he will redouble his efforts to render himself amiable, and, in all probability, he will be crowned with success. The generous Sophia, while she awakens his love by soft alarms, knows how to regulate these motions, and to make him amends for his inquietude: the rivals, who were admitted to enter the lists only to try his constancy, will be soon discarded.

But whither have I sensibly wandered? O Emilius, what is become of thee? Hast thou any marks of my pupil remaining? How greatly art thou fallen? Where is the youth trained up to hardship, who defied the rigour of the seasons, who inured his body to the severest labour, and his mind to the laws of wisdom; who was inaccessible to the misrepresentations of prejudice, or to the impulse of passion; who loved nothing but the truth, who submitted to reason alone, and had no connection with outward objects? Lulled at present by indolent repose, he suffers himself to be swayed by women; their amusements are his study, their will his laws; a young girl determines his fate; he creeps and cringes in her presence; in short, the grave Emilius is bandied about by a child like a shuttlecock.

Thus do the scenes of life continually vary; each age has its springs, by which it is set in motion; but man is always the same. At ten years old, he is led by plumb-cakes; at twenty by a mistress; at thirty by sports and pastimes; at forty by ambition; at fifty by avarice. When does he make wisdom his sole pursuit? Happy he who is made to tread its paths, even against his will! Little does it signify what guide we make use of, provided he conducts us to our journey's end.

Men

Men eminent for bravery and wisdom, have paid this tribute to human weakness; and he whose fingers handled the distaff, did not cease to be a hero.

If you are really desirous of extending the good effects of a virtuous education to every part of life, take care that your pupil continues, during the whole time of his youth, in the same exercises as he practised in his infancy; and when he has attained his utmost improvement, let him never deviate from that mark. This is the finishing stroke you are to give to your work. It is chiefly for this purpose, a youth ought to be still under the direction of his governour; for there is very little danger but he will know how to make love by himself. Persons employed in the education of children, and especially parents, have been led to imagine, that the occupations of one stage of life exclude those of another; and that youth should relinquish every thing they practised at the time they were boys. Were this the case, of what advantage would it be to have the care of children? Since the good or bad use they would make of it, must vanish together with their infancy; and when they enter into a different manner of living, they must necessarily assume quite opposite ways of thinking.

As none but violent diseases can obliterate the memory, so none but violent passions can produce an entire change in the manners. Although our tastes and inclinations are subject to change, yet this change, though frequently abrupt, is somewhat softened by habit. In the succession of our inclinations, as in a proper degradation of colours, the able artist knows how to render the transitions imperceptible, to confound and mingle the tints, that none may be too glaring, but be properly diffused over his work. This rule is confirmed by experience: People of immoderate passions change their affections, tastes, and sentiments, every day,
and

and are constant in nothing but in their inconstancy : But a regular man returns always to his ancient practices ; nor does he even in his old age lose the relish for pleasures, of which he was fond in his infancy.

If you see that your pupil, in advancing to another stage, does not express a contempt for that which he has quitted, and in contracting new habits, still preserves the old ones ; that he ever accustoms himself to do what is right, without regard to the time when the practice commenced ; then, and then only, can you be said to have formed his mind, and to have given the finishing stroke to the great work of education. The most important crisis is that which happens at the stage now under your direction. As it is a period we always regret, the inclinations and tastes acquired, during this time, are not so easily lost ; but if they are once discontinued, we never afterwards recover them.

The greatest part of those habits which you imagine to be contracted by children, are not real ; they are the effect of force, and young people being still obliged to continue them against their will, only wait for a favourable opportunity of shaking off the yoke. We do not imbibe a relish for confinement, by lying in jail ; on the contrary, such a habit, instead of diminishing, augments the aversion. It is not thus with *Emilius* : Having employed himself in his infancy in nothing but in voluntary and pleasing exercises, by continuing to act in the same manner when grown up, he only adds the empire of habit to the sweets of liberty. An active life, manual labour, exercise and motion, are so far become necessary to him, that he could not discontinue them, without exposing himself to a great inconveniency. To reduce him all at once to an effeminate sedentary life would be imprisoning him, would be confining him to a
state

state of violence and constraint; and I make no doubt but both his temper and his health would thereby suffer a considerable alteration. He can scarcely draw his breath in a close apartment; he must have open air, with exercise and motion. Even at Sophia's feet, he can hardly refrain from casting his eye obliquely on the country, as if he were desirous to rove in her company. He abides in a place, when he is obliged to it; but he is restless and uneasy; he tosses to and fro, yet does not stir far from the spot, because he is chained. You will tell me then, that I have exposed him to new necessities: This is very true, because I have made him subject to the state of humanity.

Emilius is in love with Sophia: But what were the charms that first engaged his affection? Good sense, virtue, and the love of things decent and honourable. By approving this love in his mistress, was he to be divested of it himself? On the other hand, at what price did Sophia set her affections? At no less than that of every virtuous sentiment with which the heart of her lover is endued; the esteem of true goods, frugality, simplicity, a generous disinterestedness, a contempt of grandeur and riches. Emilius was possessed of these virtues, before they were exacted of him by his mistress. In what then is he really altered? He has new reasons for being himself; this is the only point in which he differs from what he was in his former situation.

I do not imagine that any person whatever, upon a careful perusal of this work, can believe, that all the circumstances in which Emilius is now situated, should have been the effect of chance. Is it by chance that when cities abound with such a number of amiable girls, the delight of his heart should be found in so distant a retreat? Is it by chance that he has this happy interview? Is it by chance they have made a mutual change of hearts?

Is it owing to chance they cannot lodge in the same habitation? Is it owing to chance there is no accommodation for him, but at such a distance from her father's? Is it, in fine, the effect of chance that he sees her so seldom, and that he is obliged to purchase the pleasure of a few visits with the toil and fatigue of such a number of journeys? You say he grows effeminate. On the contrary, he becomes more inured to hardship; and he must be as robust as I have supposed him, to be able to undergo the fatigues to which he submits in obedience to Sophia.

He lodges six miles from her father's house. So great a distance fans the fire of love, and by this I temper Cupid's darts. If they lived next door to each other, or he could visit her, gently lolling in a convenient coach, he would love her at his ease, he would love her after the Parisian mode. Would Leander have been willing to die for the sake of Hero, if they had not been separated by the sea? Reader, forgive me, should I want words; if you are formed to understand me, you will trace my rules through all my details.

The first time we went to see Sophia, we took horses for the greater expedition. This way of travelling we found extremely convenient, so that we continued it till the fifth visit. We were expected that day, and upon our approach, within half a league of the house, we espied some company upon the road. Emilius observed this circumstance, his heart panted, he approached, and perceived Sophia; instantly he dismounted, and eagerly advancing towards the lovely family, he threw himself at their feet. Emilius being fond of fine horses, had rode one of great mettle and fire; the creature finding himself at liberty, ran away across the fields: I rode after him full gallop, with great difficulty overtook him, and brought him back. Unluckily Sophia is afraid of a horse, so that I durst

durst not approach her. Emilius takes no notice of what passed; but Sophia whispers in his ear, and acquaints him with the trouble to which he had put his friend. Emilius runs up quite abashed, and takes the horses; for it is but fair every one should have his turn. He galloped then before us, in order to put them up in the stable. Being obliged to leave Sophia behind him, he no longer thinks a horse so convenient a carriage. He returns quite out of breath, and meets us half-way.

At the next visit, Emilius would ride no longer. Why so? said I: We need only to take a servant with us to look after the horses. Ah! said he, shall we put the worthy family to so much expence? You see they are ready to maintain us all, men and horses. True, replied I, they have the noble hospitality that distinguishes the indigent. The rich, with an avarice that disgraces their pride, entertain their friends only; but the poor afford entertainment also to their friends and horses. Let us walk it, said he; have not you sufficient courage for that, you who are so ready to partake of the toilsome pleasures of your pupil? With all my heart, answered I immediately; and indeed we should not make love with so much parade.

As we drew near, we met the mother and the daughter at a greater distance than the time before. We had walked prodigiously fast. Emilius was all in a sweat; and the lovely Sophia vouchsafed to draw her handkerchief over his cheeks. After so great a favour, the finest horses in the world would not have tempted us to ride.

Yet it is a cruel circumstance, that we cannot spend an evening together. The summer is upon the decline, and the days begin to diminish. Notwithstanding all we can say, we are never permitted to make our visit after dinner; and unless we come in the morning, we are obliged to depart al-

most as soon as we have arrived. The mother, at length, after expressing great uneasiness about us, thinks, that though it would not be decent to entertain us all night in her house, we might find some accommodation in the village to lie there occasionally. At these words Emilius clapped his hands, and leaped for joy : And all that day Sophia seemed to be particularly fond of her mother.

By frequent visits we grew better acquainted, and at length we established an intimate familiarity and friendship. On the days appointed by Sophia, or by her mother, I generally accompanied my friend ; and sometimes I permitted him to pay a visit by himself. Confidence elevates the mind ; besides, we ought not to treat a man like a child : And what progress should I have made, if my pupil did not deserve my esteem ? I happened sometimes to go without him ; then he was melancholy, but did not murmur ; for what would his murmurings signify ? And besides, he was very sensible I would not prejudice his interests. But whether we joined company, or went by ourselves, it may be imagined that we were prevented by no weather ; nay, we were proud of arriving in such a plight, as should attract the pity of the family. Unfortunately Sophia deprives us of this honour ; she lays her commands that we shall not set out in bad weather. This was the only time I observed her to deviate from the rules I had dictated to her in private.

One day that he went by himself, and I did not expect him till the next morning, I found him returned the same evening : Upon which I said, as I embraced him, What, my dear Emilius, art thou come back to thy friend ! But instead of returning my caresses, he answered me somewhat out of humour : Do not imagine I am returned so soon of my own accord, I assure you it was against my inclination. She insisted on my departing ; I came upon

upon her account, and not on yours. Affected with this frankness, I embraced him again, and said, My sincere friend, conceal no circumstance from me that affects thy interest. If thou comest on her account, it is on mine thou sayest it; thy return is her work, but thy frankness and sincerity are mine. Mayst thou ever preserve this ingenuous freedom, which so greatly dignifies the mind. We may let strangers think what they please; but it is wrong to suffer a friend to impute that to us as a merit, which was not done on his account.

I took care not to diminish the real value of this confession, by attributing it more to love than to generosity, or by telling him that his intention was not so much to deprive himself of the merit of his return, as to give it to Sophia. But Emilius discloses the secrets of his breast, without reflecting; if he comes back with a slow pace, deeply immersed in thought, he appears only as Sophia's lover; but if he returns in haste, over-heated, and somewhat peevish, he is then his Mentor's friend and companion.

From these particulars it is obvious, that my young man is far from spending his whole time with Sophia, or from seeing her so often as he would desire. Her permission is confined to one or two visits a-week; these are generally over in a few hours, and seldom repeated the next morning. He is longer employed in pleasing himself with the thoughts either of a past or future visit, than in the actual enjoyment of her company. And even in his visits, most of the time is consumed in going and coming. His pleasures are pure and delicious, but more imaginary than real; they heighten his love, without enervating his heart.

The days he is debarred from enjoying her presence, he does not sit idly at home. He is still Emilius; and has not degenerated from his real character.

rafter. Most frequently he roves about the neighbouring country, where he continues his study of natural history, surveys the lands, and examines their culture and productions: He compares the manner in which the people improve their grounds to that used in other places; he inquires into the reason of the difference, and when he knows of more useful methods, he imparts them to the husbandman. If he proposes a better ploughshare, he causes it to be made after his own design; if he finds a marle-pit, he acquaints them with the use of it; He frequently puts his hand to the plough himself; they are amazed to see him handle their tools so dextrously; to see him trace deeper and straighter furrows than they, sow more even, and direct the slopes and shelving beds with greater regularity. They do not laugh at him as a pretender to agriculture, but perceive that he is really acquainted with the subject. In a word, he extends his care and attention to every thing that may be of general utility. Neither does he confine himself to these acts of benevolence; he visits the neighbouring cottages, and inquires into the situation of the peasants, the circumstances of their families, the number of children, the quantity of lands they hold, the nature of their produce, their incomes and outgoings, their expences, debts, &c. He gives them very little money, knowing that in general it is ill employed; but he lays it out for their use himself, and does them a service even against their will. He provides them with labourers, and frequently pays them a day's hire for work designed for their own benefit. For one he thatches a cottage, or rebuilds it when it is ready to fall down; for another he employs hands to clear his grounds, which were deserted for want of means to manure them; to another he furnishes a cow, a horse, and all sorts of cattle, in the room of those they have lost by accident or mortality.

If

If two neighbours are ready to go to law, he reconciles them; if a peasant falls sick, he appoints a person to take care of him, or attends him himself *; if another is oppressed by a powerful neighbour, he protects and recommends him; if poor people make love, he helps to marry them; if a good woman has lost her only child, on whom she dotes, he pays her a visit, and takes some pains to alleviate her uneasiness. He does not disdain the company of the poor and indigent; he is not in a hurry to withdraw from the unfortunate; he often dines with the peasants whom he so kindly relieves, and even accepts of that favour from those who do not want his assistance; while he is a benefactor to the one, and to the others a friend, he continues to behave as their equal. In a word, he does always as much good by his personal attendance, as by a pecuniary relief.

Sometimes he directs his steps towards the blissful mansion, in hopes of having a glance at Sophia, and of seeing her walk, himself unperceived. But his conduct is always artless; he is incapable, he is unwilling to elude her commands. He has that amiable delicacy, which prides itself in a punctual adherence to the rules of honour. He strictly obeys orders, and never approaches near enough to be beholden to chance for what he would willingly

* To take care of a sick peasant, is not to give him physic, or apothecaries drugs: This is not what those poor people stand in need of during their illness; they want better nourishment, and a greater quantity of it. With regard to persons of good fortune, when they happen to have a fever, I advise them to fast; but when their poor tenants are ill of the same disorder, let them have meat, let them be supplied with wine. Most of their disorders proceed from poverty and hardships; their best physic is in their landlord's cellar; his butcher should be their only apothecary.

owe

owe to Sophia's indulgence. In revenge for this sacrifice, he roves about the adjacent country, tracing his mistress's footsteps, and grieving for the painful walks she has taken upon his account. The eve of his visit he goes to some neighbouring farm to bespeak a collation for the next day. He contrives to make the family take a walk this way without mentioning his design; he steps into the good farmer's as it were by chance, and there they find fruit, cakes, and cream. The dainty Sophia is not insensible to these little acts of gallantry; she is ready to acknowledge our great care and attention to oblige, for I have always my share in the compliment, even if I had no concern in the obligation; this is a girl's artifice, to be less embarrassed in returning thanks. Her father and I eat the cakes and drink the wine; but Emilius joins with the ladies, and is ever upon the watch to steal a plate of cream, into which Sophia has dipped her spoon.

Now we are upon the subject of cakes, I put Emilius in mind of his former races. The family would know what we mean; I explain it to them, upon which they fall a-laughing, and then they ask him whether he still knows how to run? Better than ever, answers Emilius; I should be very sorry to have forgot it. One in the company would have been very glad to see him perform, but is afraid to mention it; another undertakes to make the proposal, and he consents. Two or three young people in the neighbourhood are sent for; a prize is decreed; and the better to imitate the ancient games, a cake is fixed upon a certain mark: Each of the competitors holds himself ready, and pappas gives the signal by clapping his hands. The swift-footed Emilius cleaves the liquid air, and is at the end of his career, when the three lubberly boys have hardly started. Emilius receives the prize from the hands of Sophia, and with the generosity

herosity of Æneas, distributes the presents among the vanquished.

Amidst the splendour of the triumph, Sophia dares to challenge the victor, and boasts of being able to equal him in swiftness. He does not refuse to enter the lists with his fair rival; but while in getting ready to start, she tucks up her gown on both sides, and more eager to display a handsome leg before Emilius, than to outstrip him in running, she looks and examines whether her petticoats are sufficiently short, he whispers a word or two to her mamma, who smiles, and gives a nod of approbation. He then comes and places himself on the side of his rival; the signal is no sooner given than she sets off, and flies with amazing rapidity.

Women are not formed for running; when they fly from us, it is only to be overtaken. This is not the only exercise at which they are inexpert; but it is the only one they perform with a bad grace. Their elbows jutting behind, and glued as it were to their bodies, give them a ridiculous attitude; and the high heels on which they are mounted, make them appear like so many grasshoppers, rather fit to leap, than to run a race.

Emilius not imagining that Sophia is abler at this exercise, than the rest of her sex, does not vouchsafe to stir from his place, but sees her set off with a scornful smile. Sophia is very light, and wears low heels to her shoes; having no need of artifice to appear to have a small foot. She gets the start of him, and springs with such velocity, that he had but just time to overtake this second Atlanta. He sets off in his turn, like an eagle that darts on his prey, follows her close, presses hard, and overtakes her at length, when she is quite out of breath; then gently passing his left arm round her waist, he raises her like a feather from the ground, and pressing the delicious load to his bosom,

form, he finishes his course, but first makes her touch the goal ; then crying *Sophia is victorious*, he claps one knee to the ground before his idol, and acknowledges himself vanquished.

Besides these amusements, he also applies some time to the trade to which we served our apprenticeship. At least one day in the week, and when the weather is so bad as to prevent our being in the open air, Emilius and I are employed at a master-joiner's in the town where we reside. This is not done as a matter of form, and in the superficial way of people of fortune, but in good earnest, and like expert artificers. Sophia's father coming to pay us a visit, found us one day at work ; surprised at the sight, he did not fail to make a report to his wife and daughter. Go and see that young man, said he, in the work-shop, and then judge whether he despises a mean condition ! It may easily be imagined whether Sophia heard this speech with pleasure ! They talked the matter over at our next meeting ; and the ladies would be glad to surprise him at work. They sited me without seeming to have any such design ; and after they had discovered one of our working-days, the mother and daughter took a chaise, in order to pay us a visit.

Upon entering the shop, Sophia beheld at the further end a young man in his waistcoat, his hair negligently tied up, and so very attentive to his work, that he did not perceive his fair visitors. Sophia stopped and beckoned to her mother. Emilius, with a chisel in one hand and a hammer in the other, had just finished a mortice. He then sawed a board, and put a piece of it on the holdfast, in order to plane it. This curious sight did not excite Sophia's laughter ; it rather affected her mind, and created respect. Woman, honour thy chief ; it is he that labours for thee, he that earns thy bread, he that nourishes thee : This is man !

Whilst the ladies were viewing him with attention

tion, I perceived them, and pulled Emilius by the sleeve; upon which he turned about, and seeing the mother and daughter, he flung down his tools, and darted towards them with an exclamation of joy. After he had indulged his first transports, he made them sit down, and resumed his work. But Sophia could not sit still; she rose briskly, ran about the shop, examined the tools, touched the boards, gathered the chips from the ground, looked at our hands, and said, she liked this business, because it was neat and clean. The sprightly damsel would even imitate Emilius. With her feeble lily white hand she laid hold of the plane, and strove to use it; the tool slipped, and would not catch. Methinks I see Cupid aloft in the air, laughing and clapping his wings: Methinks I hear him cry out with joy, and say, *Hercules is now revenged.*

In the mean while her mother asks several questions of the master. Pray, Sir, what wages do you give those lads? Madam, I give them twenty sous a-day, and their board; but that young man might earn a great deal more if he would, for there is not a better workman in all the country. Twenty sous a-day and their board! said the mother, casting a very affectionate look at us. Madam, so it is, replied the master. At these words she flew towards Emilius, embraced him in her arms, pressed him to her bosom, which she watered most copiously with her tears, unable all the while to use any other utterance, than to repeat several times, *O my son! O my son.*

After they had spent some time in chatting, but without disturbing us from our work, Let us be gone, said the mother to the daughter, it begins to grow late, we must not make them wait. Then approaching towards Emilius, she gave him a gentle stroke on the cheek, saying, Well then, my little workman, will you come along with us? He made

answer in a very grave tone, I am engaged, ask my master. She interrogated the master, whether he would give us permission. The master made answer, he could not: I have some pressing work, said he, which I must deliver the day after to-morrow. Depending on those gentlemen, I refused other journeymen who offered their service; if these should fail, I know not where I could procure others; and it would be impossible for me to get the work done by the time appointed. The mother made no reply, but waited till Emilius would speak. He bowed his head, and was silent. Sir, said she, somewhat surpris'd at his silence, have you nothing to say? Emilius gave a tender look at the daughter, and said only these words, You see very plainly that I must stay behind. Whereupon the ladies took their leave. Emilius attended them to the door, followed them with his eyes as long as he was able, sigh'd, and resumed his work without saying a word.

In their way home, the mother, a little piqued at what had happened, took notice to her daughter of the oddity of Emilius's behaviour. Was it so difficult, said she, to satisfy the master, without being obliged to stay; and since this young man squanders away so much money without any necessity, could not he find some for a proper opportunity? O Mamma, replied Sophia, God forbid Emilius should lay such stress on money, as to make use of it to infringe a personal engagement, to break his word, and to make another violate his contract! I know he might easily indemnify the artist for the slight damage occasioned by his absence; but in the mean time he would render his mind subservient to dirty pelf, he would acquire a habit of substituting it in the place of his duty, and of believing, that we are dispensed from every thing, if we have but money to pay for the dispensation. Emilius has other ways of thinking, and I hope I shall

shall never be the cause of his changing his sentiments. Do you imagine it has cost him nothing to stay behind? Mamma, be not mistaken; it is on my account he stays; I saw it plainly in his eyes.

Not that Sophia is indifferent in regard to the submission of her lover. On the contrary, she is severe and exact; she had rather not be at all beloved, than with a moderate affection. She is nobly proud of her own merit, she is conscious of it, she honours and esteems it, and demands the same respect from her lover. She would scorn the heart that was not fully sensible of her value, that did not love her for her virtues, as much and more than for her charms; that would not prefer its duty to her, and her to every thing else in the world. She would despise a lover, who knew no law but her will; she would reign over a man, whom she had not debased. Thus it was that Circe, after debasing the companions of Ulysses, treated them with contempt, and resigned herself to him only, whom she had not been able to transform.

But exclusive of this inviolate and sacred right, she is excessively jealous of her own privileges: she watches Emilius, to see how readily he executes her orders, how shrewdly he guesses her desires, and how punctually he arrives at the hour prescribed: she would not have him anticipate or postpone his time, she would have him exact. To anticipate, is preferring himself to her; to postpone, is to neglect. To neglect Sophia! this would never happen a second time. A groundless surmise of this sort, had like to have defeated all our courtship; but Sophia is just, and ready to acknowledge her mistakes.

One evening we were expected by the family, for Emilius had received an order from his mistress. They came to meet us, but we did not appear.

What

What is become of them? said they; surely they have met with some misfortune? No messenger? Thus the evening was spent in anxious expectation. Poor Sophia thought we were dead; she grew disconsolate, fretted most violently, and passed the night in tears. That very evening a servant was dispatched to inquire what became of us, and to come back with the news the next morning. The man returned with a messenger from us, to make our apology, and to let them know we were very well. In two or three minutes after, we arrived in person. Then the scene changed; Sophia dried her tears, or, if she shed any more, they were the effect of indignation. Her proud heart was not made easy by the news of our safety; she still resented that Emilius could be so rude as to disappoint the family.

Upon our arrival, she wanted to retire to her room; her father would have her stay, and she was obliged to comply; but immediately determining how she was to act, she affected an air of ease and content, by which any body might have been deceived. The father accosted us, and said: You have made your friends very uneasy, there are some here who will not so readily forgive you. Who is that, pappa? said Sophia, with the most graceful smile she could possibly affect. What need you mind that, answered the father, provided it is not yourself? She made no reply, but cast down her eye, and continued her work. The mother gave us a very cool reception. Emilius was so embarrassed that he durst not approach Sophia. She spoke to him first, and asked him how he did, invited him to sit down, and played the counterfeit so well, that the poor youth, quite unacquainted with the language of the high passions, was a dupe to this indifference, and very near being offended with it.

In order to undeceive him, I went to take Sophia

phia by the hand, and to seal it with my lips, as is sometimes my custom ; She drew it back abruptly, pronouncing at the same time the word *Sir* in so singular a tone, that she instantly laid herself open to Emilius by this involuntary emotion.

Sophia finding she had betrayed herself, affected no longer the same constraint. Her apparent indifference is changed into irony and contempt. Her answers are couched in monosyllables, and uttered with a low drawling voice, as if she were afraid to give any appearance of indignation. Emilius, almost dead with apprehension, looks at her with uneasiness, and endeavours to meet her eyes, that she may read his real sentiments in his countenance. Sophia, more provoked at his assurance, darts such an angry look at him, as suppresses all desire of soliciting a second glance. Emilius, confounded and abashed, dares no longer to raise his eye from the ground, nor to open his lips : lucky indeed was this for him ; for could he, however conscious of his innocence, have been insensible to her anger, she would never have forgiven him.

Finding then it was my turn to act, and full time to explain myself, I addressed myself to Sophia. I took her again by the hand, which she did not draw back, for she was ready to faint with what had happened. I said to her gently : Dear Sophy, we are unfortunate, but you are reasonable and just ; do not pass sentence on us, without listening to what we have to say ; give us an impartial hearing. She made no answer, and thus I spoke.

“ We set out yesterday at four in the afternoon ;
 “ we were obliged to be here at seven, and we generally take more care than is necessary, in order to rest ourselves when we draw near to your house. We had already walked three quarters of the way, when our ears were pierced with
 “ doleful

“ doleful lamentations, which proceeded from a
“ hollow way in the hill at some distance from us.
“ We flew towards the place, and found an
“ unfortunate peasant, who returning from town,
“ a little in liquor, had fallen from his horse,
“ and broke his leg. We halloed, and called
“ out for assistance, but no body answered.
“ We tried to raise the poor man again upon his
“ horse, but all in vain; at the very least motion,
“ the unfortunate wretch was in the most violent
“ agony: we therefore resolved to tie the horse up
“ to a tree in the adjacent wood, and then making
“ a litter of our arms, we carried him as gently as
“ we could, following the directions he gave us
“ to his house. The distance was considerable,
“ and we were obliged to rest several times.
“ At length we arrived quite spent with fatigue,
“ and to our great sorrow and surprise we found
“ that the poor wretch we had been carrying, was
“ the very same who had so cordially received us
“ the first day of our arrival in this neighbour-
“ hood. In the confusion and anxiety we were
“ under, we did not recollect one another till that
“ minute.

“ The poor man had only two small children.
“ His wife ready to lie in a of a third, was
“ so shocked at seeing him brought home in that
“ condition, that she fell into labour, and was
“ brought to bed a few hours after. What was to
“ done under these circumstances, in a lonely
“ cottage, where no assistance could be expected?
“ Emilius having bethought himself of the horse
“ we had left in the wood, went and mounted it,
“ then galloped away to town in search of a sur-
“ geon. He gave the surgeon the horse, and not
“ being able to find a guide time enough, he came
“ back on foot with a servant, after he had dis-
“ patched a messenger to you to make his apology.
“ During this interval, you may well imagine
“ how

“ how greatly I found myself embarrassed between
 “ a poor man with a broken leg, and a woman in
 “ labour. However, I did every thing to the best
 “ of my abilities, that I imagined could be any way
 “ conducive to the assistance of either.

“ I shall not take up your time with the re-
 “ maining part of our story; that is not the mat-
 “ ter in question at present. It was two o’clock in
 “ the morning before either of us had a moment’s
 “ rest. In short, we reached our little cottage before
 “ day-break, and there we waited till you were
 “ stirring, in order to give you an account of our
 “ adventure.”

I said no more; but before any body else could
 speak, Emilius approached his mistress, and with a
 loud voice, and a firmer tone than I should have ex-
 pected, he expressed himself in these words:
 “ Sophy, my fate is in your hands, you know it
 “ well. You may kill me with grief and despair;
 “ but you must never expect to make me forget the
 “ rights of humanity; they are more sacred to
 “ me than yours, and I shall never renounce them
 “ on any account.”

At these words, Sophia, instead of making an-
 swer, rose from her seat, put her arm round his
 neck, kissed his cheek; and then extending her
 hand to him with an inimitable grace, she said:
 Emilius take this hand it is thine. Be my hus-
 band, and my master, whenever thou pleasest.
 I will endeavour to merit the honour of being thy
 wife.

Scarce had she embraced him, when the father,
 charmed with the scene, clapped his hands, and
 cried out, *again, again*; when Sophia, without
 waiting to be pressed, instantly gave him two kisses
 on the other cheek; but just in the same moment,
 terrified and alarmed at what she had done, she
 flew to her mother, and in her bosom con-
 cealed

cealed her face, which was quite inflamed with blushes.

I shall not enter into a description of the common joy; it must be felt by the reader. After dinner Sophia asked me, whether it were not too far to go to visit those poor people? As it was her desire, and an act of charity, we went. We found them in separate beds, Emilius having taken care to send one; and there were people to attend them, for he had also made that provision. But they were both so destitute, that they suffered as much through want of necessaries, as from their painful situation. Sophia calls for an apron of the poor woman's, and lays it under her; the same she does by the man, and with her soft hand explores every part of the bed that was capable of hurting them, and places their bodies in an easier posture. Her very presence affords them relief; one would think she sees into all their complaints. This delicate girl is not at all shocked, either at the nastiness or stench of the place; she removes both these nuisances without any other assistance, and without any pain or uneasiness to the poor man and his wife. She, who is so nice and so modest, as to be afraid of touching a man's bed with the tip of her finger, makes no difficulty in turning the wounded peasant in his bed, to ease his situation. Charity is a virtue superiour to modesty; what she does, is performed with such dexterity, that the poor man finds himself relieved, almost without perceiving that she had touched him. Both the man and his wife bless the amiable girl, who attends them in their distress, and administers such seasonable relief. She is an heavenly spirit, they say, commissioned by the Deity; the gracefulness of her person, as well as the goodness of her mind, proclaim her an angel. Emilius, deeply affected, contemplated her in silence. Man, love thy help-mate: she was given thee by the Supreme, to comfort thee

thee in thy troubles, and to assuage thy misfortunes : this is woman !

The new-born child was christened. The two lovers were sponsors for him, and would have been glad of affording an occasion for the same ceremony themselves. They ardently long for the happy moment of their union, and fancy it not far distant ; Sophia's scruples are all removed, but mine are coming. They have not reached the point they imagined ; others besides them must be satisfied.

They had not seen one another for two days, when I entered Emilius's apartment in the morning, with a letter in my hand, and looking at him very steadily. What would you do, said I, were you to hear that Sophia is dead ! At this he cried out, started up from his seat, clapped his hands together, and, without saying a word, gave me a most ghastly look. Answer me then, continued I with the same serenity. Incensed at my coolness, he drew towards me, his eyes inflamed with choler, and stopping short almost in a menacing attitude ; What should I do ? . . . I know not ; but this I know, that I never more would set eyes on the person that brought me the tidings. Make yourself easy, replied I smiling, she is very well, and thinks of you ; for we are expected this evening. But let us take a walk together, and have a little conversation.

The tender passion that filled his heart, would no longer allow him to listen, as formerly, to cool reasoning. It was therefore necessary to interest him by that very passion, in order to render him attentive to my instructions. This I performed by this terrible preamble, and I was now certain that he was prepared to hear the following discourse.

“ We all aim at happiness, my dear Emilius ;
“ this is the end of every sensible being, the first
“ desire implanted in us by nature, and the only

“ one we never relinquish. But where is this happiness to be found? Who is acquainted with it?
“ Every body is in search of it, and yet it escapes their most diligent inquiry. We waste our lives in the pursuit, and die without obtaining the wished-for end. When I took thee, my young friend, into my arms at thy nativity, and calling on the Supreme to witness my engagement, devoted my days to the happiness of thine, was I sensible of the nature of this obligation? No; I only knew, that, in contributing to thy felicity, I was sure of promoting my own. By engaging on thy account in this useful pursuit, I made it common to us both.

“ So long as we know not how to proceed, wisdom consists in remaining inactive. Of all maxims this is the most necessary to man, though he practises it the least. By pursuing happiness, without knowing in what soil it grows, we run great risk of missing it, as there are so many roads to lead us astray: but it is not every body that understands the wisdom of inaction. Solicitous and uneasy, from an ardent desire of felicity, we prefer being mistaken, rather than not being busied in the inquiry; and when once we depart from the place where possibly it may be found, we are ever afterwards bewildered.

“ With the same ignorance, I studied to avoid the same mistake. Undertaking the care of thee, I resolved not to take an useless step, and to prevent thee from doing it. I confined myself to the road prescribed by nature, waiting till it led me into that of happiness. I found that they had the same path, and that, unknown to me, I had diligently pursued it.

“ Be thou my witness and my judge; I shall not object against thee. Thy early years were not sacrificed to the subsequent part of thy life;
“ thou

“ thou hast enjoyed all the blessings with which
“ thou hast been favoured by nature. Of those
“ evils to which it rendered thee subject, and from
“ which I could have preserved thee, thou hast felt
“ none but such as were likely to inure thee to
“ other hardships. Thou hast suffered none but
“ such as were necessary to enable thee to avoid
“ greater evils. Thou hast been a stranger to
“ slavery, and irksome constraint. Blessed with
“ freedom and content, thou hast remained just
“ and good; for vice and punishment are insepa-
“ rable, and man never was miserable till he grew
“ wicked. Let the remembrance of thy infancy
“ be continued to thy latest days; I am not at all
“ afraid that my honest friend will ever recall it to
“ mind, without blessing the hand by whom it was
“ directed.

“ No sooner wast thou arrived to the years of
“ discretion, than I guarded thee against human
“ opinions; and when thy heart became suscep-
“ tible of passion, I hindered thee from being en-
“ flaved. Could I have prolonged that internal
“ tranquillity to the latter end of thy days, I
“ should have insured my work, and thou wouldst
“ have been as happy as the condition of humani-
“ ty will permit. But in vain, my dear Emilius,
“ did I dip thy mind into the river Styx, I could
“ not render it every where invulnerable; lo, a
“ new enemy is started up, whom thou hast not
“ learned to conquer, and from whom I can no
“ longer preserve thee. This enemy is thyself.
“ Nature and fortune had made thee free. Thou
“ wast able to endure misery, and to expose thy-
“ self to bodily pains, but those of the mind were
“ unknown to thee: hitherto thou hast depended
“ only upon the condition of humanity, but now
“ thou art held by every tie thou hast made for
“ thyself; by learning to desire, thou art become
“ a slave to thy passions. Though there is no
“ change

“ change in thy outward form, though there is
“ nothing hurts thy body, nothing that affects thy
“ existence, yet how many evils may attack thy
“ mind ! How many disorders thou mayst suffer,
“ without being sick ! How many deaths thou
“ mayst undergo, without dying ! An untruth, an
“ error, a doubt, may throw thee into despair.

“ Thou hast been present, when theatrical he-
“ roes, giving loose to their extravagant sorrows,
“ have made the playhouse resound with their
“ foolish lamentations ; when they grieved like
“ women, wept and cried like children, and thus
“ gained the public applause. Remember how
“ greatly thou hast been scandalised at those la-
“ mentations and mournful cries, coming from
“ men, from whom one would have expected the
“ greatest firmness and constancy of mind. What !
“ saidst thou, with indignation, are these the ex-
“ amples we are to follow, these the models pro-
“ posed for our imitation ? Are they afraid that
“ man is not sufficiently mean, impotent, and
“ unfortunate, unless we also flatter his weakness,
“ under the false representation of virtue ? My
“ young friend, be more indulgent hereafter to
“ the stage, now thou art become one of its
“ heroes.

“ Thou knowest how to suffer and to die ; thou
“ art able to endure the law of necessity in natu-
“ ral evils, but thou hast imposed no law on the
“ desires of thy heart ; and it is from these, more
“ than from our physical necessities, the anxiety
“ and trouble of life arise. Our appetites are en-
“ larged, our force is almost annihilated. Man,
“ by his desires, is made dependent on a thousand
“ things ; while of himself he is quite indepen-
“ dent, even on his own existence ; the more he
“ increases his attachments, the more he multi-
“ plies his anxieties. Every thing in life is vain
“ and

“ and transitory ; whatever we love, will sooner
“ or later be torn from us ; yet we fix our affec-
“ tions to it, as if it were to last for ever. How
“ greatly thou wast frightened even upon a sur-
“ mise of the death of Sophia ! Didst thou then
“ imagine she was immortal ? Does nobody die at
“ her age ? She must die, my child, and perhaps
“ before thee ! Who knows whether she be alive
“ at this instant ? Nature hath made thee subject
“ to one death only ; thou subjectest thyself to a
“ second.

“ Thus subdued by thy irregular passions, how
“ greatly art thou to be pitied ! Ever subject to
“ losses, afflictions, and alarms, thou wilt not e-
“ ven enjoy the little that has been left thee. The
“ apprehension of losing all, will hinder thee from
“ possessing any thing ; because thou wouldst fol-
“ low thy passions alone, thou wilt never be able
“ to satisfy them. Thou wilt ever be in search
“ of repose, and it will always fly from thee ; thou
“ wilt grow wicked, and be miserable ; and how is
“ it possible to be otherwise, when thou hast no
“ other law than thy unruly desires : If thou canst
“ not submit to privations that are involuntary,
“ how wilt thou be able freely to impose them on
“ thyself ? How wilt thou learn to sacrifice thy in-
“ clination to thy duty, and to oppose thy heart, in
“ order to be directed by reason ? Thou who wouldst
“ never more set eyes upon him who apprised thee
“ of the death of thy mistress, how shouldst thou
“ behold the person who would deprive thee of her
“ when living ; who would dare to say, she is
“ dead in regard to thee ; virtue parts thee from
“ her ? Thou sayst thou must live with her, let
“ what will happen ; whether Sophia be married
“ or not, whether thou art free or not, whether
“ she loves or hates thee, whether thou hast a
“ permission or refusal ; it does not signify, thou
“ art

“ art determined to have her, thou must possess
“ her at any price whatever. I would willingly
“ know, what crime is it that will stop a man, who
“ has no other law than the desires of his heart,
“ and who knows not how to restrain any of his
“ desires ?

“ My child, there is no such thing as success
“ without courage, or virtue without struggle.
“ The word *virtue* is derived from *force* : This is
“ the foundation of all virtue. Virtue belongs on-
“ ly to a being weak by its nature, and strong by
“ its will ; in this consists the just man’s merit ;
“ and though we call the Deity good, yet we do
“ not say he is virtuous, because he has no need of
“ any effort or struggle to shew his beneficence.
“ In order to explain this word to you, which has
“ been so often profaned, I waited till thou wert
“ capable of understanding me. So long as the
“ practice of virtue is attended with no difficulty
“ or struggle, there is very little occasion to know
“ it. This knowledge becomes necessary, when
“ the passions are awakened ; and that is the time
“ at which thou art arrived.

“ Having educated thee in all the simplicity of
“ nature, instead of inculcating painful duties, I
“ have preserved thee from those vices which ren-
“ dered those duties painful ; I have rendered
“ falsehood not so odious as useless to thee ; I have
“ instructed thee less concerning the obligation of
“ giving every man his due, than in that of mind-
“ ing only what belongs to thyself. I have made
“ thee rather good than virtuous ; but he who is
“ only good, continues so no longer than he is
“ influenced by the pleasure resulting from it.
“ Goodness is broke down and destroyed by the
“ weight of the human passions ; a man who is no
“ more than good, is good only to himself.

“ What is then a virtuous man ? He who knows
“ how to conquer his passions : For then he fol-
“ lows

“ lows the dictates of his reason and conscience ;
“ he conforms to his duty, he confines himself to
“ order, and nothing can make him deviate from
“ it. Hitherto thou hast been free only in appear-
“ ance ; thou hast enjoyed only the precarious li-
“ berty of a slave, who has received no commands
“ from his master. Now be free indeed ; learn to
“ become thy own master ; command thy heart,
“ O Emilius, and thou wilt be virtuous.

“ Here then we have another apprenticeship to
“ serve ; and this is more painful than the former.
“ For nature either delivers us from the evils to
“ which she exposes us, or teaches us to endure
“ them : But she is quite silent in regard to those
“ of our own creating ; she abandons us to our-
“ selves ; she suffers us to be victims to our pas-
“ sions, to be overpowered by our vain sorrows ;
“ and to boast of those tears of which we ought to
“ be ashamed.

“ Behold this is thy first passion, and perhaps
“ the only one worthy of thee. If thou knowest
“ how to rule it as a man, it will be the last ; thou
“ wilt subdue all others, and be subject only to
“ virtue.

“ This, I am very sensible, is not a criminal
“ passion ; it is as pure as the minds of those who
“ feel it. It was formed in the bosom of modesty,
“ and trained up by innocence. Happy lovers !
“ The charms of virtue only add to those of your
“ mutual affection ; and the endearing union
“ which you so ardently expect, is not less the re-
“ ward of your prudence, than of your fond at-
“ tachment. But tell me sincerely, my friend,
“ hast thou been less subdued by this passion, not-
“ withstanding its great purity ? Art thou become
“ less a slave to it ; and even were it to cease to be
“ innocent to-morrow, wouldst thou suppress it ?
“ This is the time to try thy strength ; it will be too

“ late when thou art obliged to exert it. These
“ essays ought to be made when remote from dan-
“ ger. Troops are not taught to fight in the pre-
“ sence of the enemy ; they are trained to disci-
“ pline before they take the field ; they engage in
“ battle when they are quite prepared.

“ It is a mistake to distinguish the passions into
“ lawful and prohibited, in order to indulge our-
“ selves in the one, and to suppress the other.
“ They are all good when under our command,
“ all bad when we submit to their empire. That
“ which nature forbids us, is to extend our at-
“ tachments beyond our strength ; that which is
“ prohibited by reason, is to desire what is not in
“ our power to obtain ; that which is forbidden by
“ conscience, is not being tempted, but our suffering
“ ourselves to be overcome by temptation. It does
“ not depend on us, whether we are to have pas-
“ sions or not ; but it is in our power to prevent
“ them from bringing us under subjection. Every
“ affection subject to our controul is lawful ; those
“ which tyrannize over the mind, are criminal.
“ A man is not guilty for loving another person’s
“ wife, provided he restrains that unhappy passion
“ within the limits of his duty ; but he is guilty in
“ loving his own wife, so as to sacrifice every thing
“ to that affection.

“ Do not expect from me long precepts of mo-
“ rality ; I have only one to give thee, and that
“ comprehends all the rest. Be a man, and con-
“ fine thy heart within the limits of thy condition.
“ Inquire into those limits, and know them well ;
“ how narrow soever their extent, thou canst not
“ be unhappy, so long as thou dost not attempt to
“ go beyond them : But when thy foolish desires
“ lead thee to look on that as possible, which is
“ otherwise ; when thou forgettest thy state of hu-
“ manity, to frame imaginary ones, from which
“ thou

“ thou must always fall back into thy own, then
“ indeed thou wilt be miserable. The only goods
“ we grieve to be without, are those to which we
“ think we have a right. The evident impossibili-
“ ty of obtaining them, takes off our affection;
“ and a wish without hope never creates uneasi-
“ ness. A beggar is not tormented with the de-
“ sire of being a king; a king does not wish to be
“ a Deity, till he no longer fancies himself to be a
“ man.

“ Pride is the source of our greatest evils; but the
“ sage is always rendered moderate by the contem-
“ plation of human misery. He continues in his own
“ place; he does not give himself any uneasiness to
“ remove from it; he does not employ his strength
“ to acquire what he is unable to preserve, but to
“ secure the possession of what he has acquired:
“ so that he exceeds others in power and happiness,
“ by so much as they exceed him in the multiplicity
“ of their desires. Shall I, a poor mortal, a vain
“ perishable being, pretend to form eternal con-
“ nections upon this earth, where every thing is
“ fading and transitory, and from whence to-
“ morrow I must vanish? O Emilius! my son!
“ were I to lose thee, I should be deprived of the
“ better part of myself! And yet I must learn to
“ lose thee; for who knows when we shall be
“ parted?

“ Art thou then willing to live happy and wise?
“ Set thy heart on no beauty but that which ne-
“ ver fades; let thy condition limit thy desires;
“ let thy duties precede thy inclinations; extend
“ the law of necessity to moral subjects; learn to
“ lose what may be taken from thee; learn to
“ sacrifice every thing when virtue commands it;
“ to place thyself above events, to detach thyself
“ from objects without any great violence; to be
“ intrepid in adversity, to the end that thou mayst
“ never be unfortunate; to be steady to thy duty,

“ that thou mayst incur no guilt : Then wilt thou
“ be happy in spite of fortune, and wise in spite of
“ the passions. Then wilt thou find, even in the
“ possession of perishable goods, a pleasure which
“ nothing can interrupt ; thou wilt possess them,
“ without their possessing thee ; and wilt perceive,
“ that as every thing is so brittle and transient,
“ man enjoys nothing but what he is prepared to
“ lose. It is true, thou wilt not have the decep-
“ tion of imaginary pleasures ; neither wilt thou
“ have the pains with which they are attended.
“ Thou wilt profit greatly by this exchange ; for
“ those pains are frequent and real, while the plea-
“ sures are scarce and imaginary. After subduing
“ so many fallacious opinions, thou wilt also tri-
“ umph over that which sets so great a value on
“ life. Thou wilt spend thine without trouble and
“ anxiety, and finish it without terroure and af-
“ fright ; thou wilt detach thyself from it, as from
“ every thing else. Let others shudder with hor-
“ rour, and imagine, that, upon quitting this life,
“ they shall cease to exist ; thou hast been ac-
“ quainted with its nothingness, and therefore
“ wilt think that thy existence is only going to be-
“ gin. Death is the period of the life of a wicked
“ man, and the beginning of that of the just.”

Emilius listened to me with great attention, mixed with inquietude. From this introduction he apprehended some disagreeable conclusion. From my enlarging on the exercise of resignation and fortitude, he foresaw that I intended to put him to some very severe trial ; like a wounded man, who trembles at the approach of a surgeon, and fancies that he already feels the hand which gives him pain, at the same time that it prevents a mortification.

Dubious, uneasy, and solicitous to discover my intention, instead of making me an answer, he asks
me

me a question, but with some apprehension. What must I do? said he to me, almost trembling, and without daring to raise his eyes from the ground. What must you do? replied I, in a very resolute tone: You must quit Sophia! What is that you say? Cried he, with some vehemence. Quit Sophia! Quit her, deceive her, be a traitor, a villain, a perjured wretch! What! replied I, interrupting him, is Emilius afraid I shall teach him to deserve such appellations? No, continued he with the same impetuosity, neither you nor any body else shall teach me. I shall know how to preserve your pupil even in spite of you; I shall know how to avoid deserving any such titles.

As I had expected this first fall, I let it pass off without shewing the least emotion. If I had not been master of my own temper, with what face could I preach up moderation to him? Emilius knows me too well, to think me capable of requiring him to do any thing that is wrong; and he is very sensible it would be wrong to quit Sophia, according to the meaning in which he takes this word. He therefore waited some time for me to explain myself. Upon which I resumed my discourse.

“ Do you believe, dear Emilius, that any man
 “ living, let his situation be what it will, can be
 “ happier than you have been these three months?
 “ If you think he can, I would have you unde-
 “ ceive yourself. Before you have tasted the plea-
 “ sures of life, you have enjoyed its utmost happi-
 “ ness. There is nothing superiour to what you
 “ have felt. Sensual felicity is transitory and
 “ fleeting; there the heart is always disappointed.
 “ You have enjoyed more in expectation, than e-
 “ ver you will in reality. The imagination adorns
 “ the object we desire; but possession strips it of
 “ its borrowed ornaments. Except the sole self-
 “ existent

“existent being, nothing is beautiful, but that
“which is so only in idea. Could this state have
“always lasted, you would have found supreme
“happiness. But every thing belonging to a man
“partakes of his mortality; every thing is finite,
“every thing is transitory in human life; and even
“were that state which renders us happy, to last
“for ever, even habit would soon deprive us of
“the relish of enjoyment. If nothing changes
“outwardly, the heart is subject to change; ei-
“ther happiness forsakes us, or we it.

“The time, of which you have kept no ac-
“count, was sliding away during your delirium.
“The summer is gone, and winter is approach-
“ing. Even were we able to continue our walks
“in so rude a season, it would not be suffered.
“We should be obliged, against our will, to
“change our manner of living; our present me-
“thod of visiting can be of no longer continuance.
“I see, by the impatience of your looks, that this
“difficulty does not at all embarrass you. So-
“phia’s declaration, and your own desires, have
“suggested to you a very easy scheme for avoiding
“the snow, and for seeing your mistress as often
“as you please, without the trouble of a journey.
“The expedient, doubtless, is commodious; but
“when spring comes, the snow is melted, and the
“marriage abides: We must think of it so as to
“make it agree with all seasons.

“You would fain espouse Sophia, and you have
“not been acquainted with her five months! You
“want to marry her, not because she suits your
“condition, but because she is agreeable in your
“eye; just as if lovers were never mistaken in re-
“gard to points of agreement, and they who com-
“mence with love, did not often conclude with a-
“version. She is virtuous, I know, but is that
“enough? Is it sufficient to be honest, for people
“to agree in temper? It is not her virtue I call

“in

“ in question, it is her temper, her disposition of
“ mind ! Does a woman shew herself in a day ?
“ do you know in how many different points of
“ view you must behold her, to be a complete
“ judge of her humour ? Will a four months ac-
“ quaintance be a sufficient security for her whole
“ life ? Perhaps two months absence will put her
“ out of your mind ; perhaps another person only
“ waits for your removal to banish you from her
“ heart ; possibly upon your return you will find
“ her as indifferent as hitherto she has shewn her-
“ self tender and affectionate. The passions do
“ not depend upon principle ; she may continue to
“ be extremely virtuous, and yet cease to love you.
“ She will be faithful and constant, I am apt to
“ believe ; but who can answer for either of you,
“ so long as you have not made any trial of each
“ other ? Will you wait till this trial can be of no
“ use to you ? Will you stay to be acquainted,
“ when it is impossible to separate ?

“ Sophia is not eighteen years of age, you are
“ hardly past your twenty-second ; this is the age
“ of love, but not of marriage. What a father,
“ and what a mother of a family ! For God’s sake,
“ before you think of bringing up children, cease
“ to be one yourself ! Do you know how many
“ young women, by a premature pregnancy, have
“ enfeebled their constitution, ruined their health,
“ and shortened their days ? What numbers of
“ children remain in an unfeebled state, from not
“ having been nourished in a full-grown body ?
“ When the mother and the child are both in-
“ creasing in bulk at the same time, and the sub-
“ stance necessary for the growth of each is divi-
“ ded, neither of them have that share which was
“ intended by nature ; and how is it possible then
“ but that both should suffer ? Either I am very
“ ill acquainted with Emilius, or he will chuse ra-
“ ther to have his wife and children robust, than
“ satisfy

“ satisfy his impatience at the expence of their health and their life.

“ Let us proceed to your case. In aspiring to the state of a husband and of a father, have you well weighed the duties of both : By making yourself the head of a family, you become a member of the state ; and do you understand what is meant by such a member ? Do you know the nature of laws, and government, and your duty to your country ? Are you sensible at what price you are permitted to live, and for whom you ought to sacrifice your life ? You imagine you have learned every thing, and as yet you know nothing at all. Before you accept a place in civil society, learn the nature thereof, and see what rank is most suitable to your disposition.

“ Emilius, you must quit Sophia ; I do not say you must forsake her : Were you capable of such an action, she would be too happy in not having made you her husband ; you must part with her in order to become worthy of such a wife. Do not be so vain, as to think you are arrived at that perfection already ! Oh, what a vast deal you have as yet to learn ! Come and execute this noble task ; come and learn to endure the pain of absence : Come and gain the prize of fidelity, to the end that, upon your return, you may have some merit to boast of in her eye, and you may ask her hand, not as a favour, but as a reward of your constancy.”

The youth, not as yet accustomed to struggle with himself, unused to desire one thing, and to chuse another, does not immediately surrender, but resists and disputes. Why should he refuse a happiness which is intended for him ? Would not it be scorning the hand that was offered him, to delay accepting of it ? What occasion has he to absent himself from her, to learn his duty ? And even

were

were such a step necessary, why should not he be tied in an indissoluble bond, the certain pledge of his return? Let him be permitted to make her his wife, and he is ready to follow me; let them be united, and he will leave her without apprehension. . . . "To be united, in order to be separated, my dear Emilius, what a contradiction? "It is heroic for a lover to be able to live without his mistress; but a husband should never leave his wife without urgent necessity. In order to remove your scruples, I perceive your delays must be involuntary; you must be able to tell Sophia that you part with her against your consent. Well then, content yourself; and since you do not chuse to submit to reason, acknowledge another master. You have not forgot the engagement you have contracted with me. "Emilius, you must quit Sophia; I command you."

At this word he hung down his head, was mute, fell into a brown study, then looking in my face, he said, When shall we set off? In eight days replied I; but we must prepare Sophia for this departure. The women are weaker vessels, therefore some consideration ought to be paid to them; and this absence not being a duty in regard to her, as it is to you, she is allowed to bear it with less firmness.

I have been often tempted to continue the journal of this young couple down to the time when Emilius separated from his mistress, in order to travel; but I have already but too much trespassed on the reader's indulgence, and therefore for once I shall cut it short, in order to finish my narrative. Will Emilius dare to shew the same assurance at the feet of his mistress, as he lately did to his friend? For my part, I believe he will; this very assurance is a proof of the sincerity of his affection. He would be much more confused in her presence,

were his separation less painful ; he would then be guilty of a crime in leaving her, a circumstance that must be always embarrassing to a person educated in the principles of virtue. But the dearer the sacrifice, the more merit he claims in the eye of her for whose sake he undergoes such torture. He is not at all afraid lest he should mistake the motive by which he is determined. He seems to say to her at each glance, O Sophy ! look into my heart, and be faithful ; thy lover is to thee and to virtue.

The proud Sophia, on the other hand, endeavours to support with dignity so sudden a shock. She would fain appear to be unaffected with it ; but as she has no honour, like Emilius, in subduing the violence of passion, her firmness is not so unshaken. At length she indulges her grief, she weeps, she sighs in a disconsolate manner ; the apprehension of being forgot, heightens her concern for the approaching separation. It is not before her lover the lovely Sophia weeps, nor is it to him she expresses her fears ; sooner would she perish than suffer one single sigh to escape from her in his presence ; it is I that hear her plaintive notes, it is I that behold her cheeks bedewed with tears ; and she affects to make me her confident. The women are artful, and know how to disguise their passions ; the more she murmurs in private against my tyrannical resolution, the more she studies to soothe me into pity, knowing that I am the arbiter of her destiny.

I endeavour, for my part, to alleviate her pain, and to make her easy by rendering myself answerable for her lover, or rather for her spouse ; if she will but prove as faithful to him, as he to her, I swear that in two years they shall be joined in Hymen's bands. She has so good an opinion of me, as to believe I would not deceive her. I am security for each to each. Their own virtuous disposition,

sition, their opinion of my probity, and the confidence they repose in their parents, ought to quiet their minds : But what can reason avail against human weakness ? They part as if they were never more to behold each other.

Then it was that Sophia recollected the grief and concern of Eucharis, and imagined herself really in the place of that disconsolate nymph. I was afraid lest she should revive the idea of those romantic adventures during her lover's absence. Sophy, said I to her one day, make an exchange of books with Emilius. Give him your Telemachus, that he may learn to imitate the example of that hero ; and let him give you his Spectator, with the perusal of which you are so greatly delighted. There you may instruct yourself in the duties of a married woman, and remember that in two years those duties will be yours. They were both pleased with the exchange, which inspired them with mutual confidence. At length the dreadful day arrived, and they were obliged to separate.

I had concerted every thing, beforehand, with Sophia's father, who embraced me most tenderly at our departure ; then taking me aside, he spoke these words to me with a grave tone of voice, and a particular emphasis : " I have done all I could to oblige you ; I knew I had to deal with a man of honour ; I have only one word more to say to you : Remember that your pupil has sealed his marriage-contract on my daughter's lips."

How great a difference in the behaviour of the two lovers ! Emilius, agitated by the violence of his passion, inflamed with love, and transported beyond himself, breaks out into lamentations, and with floods of tears bedews the hands of the father, mother and daughter : In the midst of his sobs and cries, he embraces the whole family, repeating the same thing a thousand times in such disorder,

as on any other occasion would be a subject of laughter. On Sophia's countenance is painted the deepest sorrow; the roses are fled from her cheeks, the dazzling lustre from her eyes, and every charm is faded; thus resigned a victim to grief, she continues disconsolate in her lonely apartment; she says not a word, she drops not a tear, she perceives nobody, not even Emilius. In vain does he take hold of her hand, or press her in his arms; she remains motionless, insensible to his tears, to his caresses, and to every endearment; for she considers him as already departed. Is not this a more affecting scene by far, than the loud lamentations of her noisy and importunate lover? He sees it, he feels it, and he is pierced through the heart: With difficulty I drag him away; for if I suffer him to tarry a moment longer, he will not chuse to depart. I am vastly pleased at the impression which this scene of unfeigned sorrow has made on his mind. Should he ever be tempted to go astray, and to forget what he owes to Sophia, he need only to be reminded of the condition in which he beheld her at his departure, and his heart must be strangely altered, if I do not bring it back to his Sophia.

OF TRAVELLING.

IT is a question, whether it be proper for young people to travel; and a great deal has been said upon the subject. Were the question to be proposed in another manner, whether mankind have received any benefit from travelling; perhaps there would not be so much room for a dispute.

The multiplicity of books is destructive of science. Imagining the theory we have read in authors to be sufficient, we think ourselves excused from the trouble of learning the practice. Too much

much reading only encourages presumption and ignorance. In no age of literature has there been so much reading as in the present, and in no age has there been less learning: No country in Europe has abounded with such a number of histories, relations, and voyages, as France; and yet none is less acquainted with the genius and manners of other nations. Such a multitude of books makes us forget the volume of the world; or if we still peruse it, every man sticks to his own leaf. Were I unacquainted with the expression, *Can such a one as I be a Persian?* I should guess, upon first hearing it, that it came from that country, where national prejudices are most in vogue, and from the sex by which they are chiefly encouraged.

A Parisian imagines he has a knowledge of mankind, and he only knows something of Frenchmen: Though their capital continually swarms with foreigners, yet they look upon every stranger as a phænomenon, and think there is not his fellow in any part of the globe. One must have lived and conversed with the inhabitants of that great city, to be convinced that it is possible for people of so much understanding to be so egregiously stupid. But what is very extraordinary, they have all read several accounts of the country of that stranger, who appears to them so surprising a phænomenon.

It is too great a trouble, to be obliged to surmount the prejudices of authors and our own, to come at the truth. I have spent great part of my life in perusing the relations of travellers, and I never met with any two of them that gave me the same idea of the same people. Upon comparing what little I had observed, with what I had read, I concluded with discarding all narratives of voyages, and with regretting the time I had spent in such reading; from a conviction that we ought not to depend on the relations of others, but on
our

our own eye, for the truth of observations. This would hold good, even were all travellers to be ingenuous, and to relate only what they have observed themselves, or what they believe on authentic reports, and not to disguise the truth by wilful misrepresentation. What must the case be then, when we are to disentangle the real facts from the various lies with which those narratives are artfully crouded ?

Let us therefore leave the so-much-boasted assistance of books to those who are so credulous as to be content with such authority. It is like the art of Raymond Lully, adapted for learning to prattle about what we do not understand. It is propey for training up young philosophers of fifteen years of age to chatter in assemblies, and to inform a company of the customs of Egypt and India, upon the authority of Paul Lucas, or Tavernier.

I hold it as a certain maxim, that a person who was never out of his own country, instead of having a knowledge of mankind, knows only the people with whom he has conversed. This is also another manner of stating the question about foreign travel : Whether it be sufficient for a person of good education to be acquainted only with his countrymen, or it be also requisite he should have a general knowledge of mankind ? This admits of no dispute or doubt. And thus you perceive, how the solution of a difficulty depends on the manner of stating it !

But to study mankind, must we travel over the whole globe ? Is it necessary to sail to Japan, in order to observe the manner of the Europeans ? To know the species, must we be acquainted with all the individuals ? No ; there are people who bear so strong a resemblance to each other, that it is not worth while to study them separately. Whoever has seen ten Frenchmen, has beheld them all ; and though this remark cannot be applied to the
English,

English, and to some others, yet it is certain, that every nation has its peculiar characteristic, which is drawn, not from the observation made on a single member, but on a variety of people. He who has compared ten different countries, may be said to know mankind; as he who has seen ten Frenchmen, knows the whole French nation.

In order to gain instruction, it is not sufficient to traverse a country; you must know how to travel. To observe, you must direct your eyes towards the object. There are many who improve less by travelling than by books; because they know not how to reflect; and in reading they are at least directed by the author, but in travelling they are incapable of making any observation of their own head. Others acquire no instruction, because they do not desire it. Their favourite object is so very different, that this does not at all affect them; and it is a very great chance, whether they have an exact idea of what they have no desire to know. The French travel the most of any people in the world; but prepossessed with their own customs, they confound every thing that deviates from them. There are Frenchmen in all parts of the globe. In no country will you meet with greater numbers of persons who have travelled than in France. And yet they who see most notions, know them the least. The English are also travellers, but in a different taste; for these two nations must be opposite in every thing. The English nobility go abroad, which is not the case of the French: the common people in France ramble a great deal; in England the vulgar are not travellers. The difference seems to be in favour of the English. The French have always some interested view in going abroad; but the English do not go to seek their fortune among other nations, except it be to trade, and with a proper stock: when they travel, it is to spend their money, and not to live upon their industry;

dustry ; they are too proud, to creep and cringe out of their own country. And this is also the reason, that they gain better instruction among foreigners, than is usual for Frenchmen, who have quite a different object in view. Yet the English have also their national prejudices, nay they have them stronger than any other people ; but these depend more on passion than on ignorance. The Englishman's prejudices are founded in pride, the Frenchman's in vanity.

As the nations least polished are generally the wisest ; those who go least abroad, improve most by their travels ; because as they have not made so great a progress as we in frivolous researches, and are less employed about the objects of our idle curiosity, their whole attention is directed towards matters of real utility. I know none but the Spaniards, who travel in this manner ; while a Frenchman runs after the polite artists, while an Englishman busies himself about the designing of an antique, and a German carries his *album* to shew to the learned ; the Spaniard silently remarks the government, the manners, and the police of a country ; and out of the four, he is the only one who brings back with him any observations of public utility.

The ancients travelled very little, read but little, and wrote few books ; yet we see by those extant, that they excelled us in their remarks on neighbouring nations. Without ascending so high as Homer, the only poet who transports us into the country he describes, we cannot refuse Herodotus the honour of having drawn a more lively picture of the manners of the times, tho' it be chiefly in the way of narrative, than we meet with in our modern historians, who overload their writings with portraits and characters. Tacitus has left us a more accurate description of the Germans of his time, than any writer has given of the present inhabitants

habitants of the nation. And doubtless those who are versed in ancient history, have a more perfect knowledge of the Greeks, of the Carthaginians, the Romans, the Gauls, and the Persians, than any of us can have of our neighbouring countries.

It must also be acknowledged, that as the original characters of nations are continually wearing away, they become every day more difficult to discern. In proportion as the several races intermix, and are confounded with one another, those national differences which were formerly so striking, begin to vanish. In ancient times, every country was more inclosed within itself, and there was less intercourse between different nations: there were fewer travellers, fewer interests to settle, and fewer connections, either in a political or civil order: they had little or none of the parade of negotiations: they had no ordinary ambassadors, no constant residents: there was very little foreign commerce; and even that little was carried on by the prince, who made use of strange merchants; or by a contemptible set of people, who had no weight to take the lead, or to establish a correspondence between separate nations. There is a hundred times more connection at present between Europe and Asia, than there was formerly between Gaul and Spain. There was a greater separation between the different countries of Europe alone, than there is at present in the whole globe.

Add to this, that the antient nations looked upon themselves rather as *Autochthones*, or original natives of their respective countries: they had been so long in possession, that they had lost all accounts of the distant ages, in which their ancestors first settled in those parts; and there had been time for them to receive the impressions of the climate; whereas, since the declension of the Roman empire, the inundations and different migrations of barbarians have created a total confusion. The

modern French are no longer those large bodied men, with flaxen hair, and fair complexion; the Greeks have ceased to be those men of elegant form, capable of serving as models to sculptors; the persons of the Romans, as well as their natural temper, have also changed; the Persians, originally descended from the Tartars, have, by mixing with Circassian blood, decreased very much in their ancient deformity. The Europeans are no longer the Gauls, the Germans, the Iberians, the Allobroges; they are no more than Scythians differently degenerated in their figure, and much more so in their manners.

Hence it is, that the antient divisions of races and tribes, together with the qualities of air and soil, produced a greater difference in the constitution, figure, manners, and character of the several nations, than appears at present: for the inconstancy of the modern Europeans does not allow a sufficient time to any natural cause to make a proper impression. By cutting down the forests, draining the marshes, and cultivating the lands in a more uniform, though not a better manner, even the difference in the natural causes is greatly removed.

Were we to be prepared with the like reflections, we should not be so ready to ridicule Herodotus, Ctesias, and Pliny, for painting the inhabitants of several countries in characteristic traces, for which they are no longer distinguished. We must bring those men again to life, and they must have undergone, during so great an interval of time, no manner of change, before we can pretend to find exactly the same lineaments. Were we to take a general survey of all the men that ever existed, is there the least doubt, but we should perceive a greater alteration in the inhabitants of different centuries, than in those of different nations?

At the same time that it is become more difficult

to make proper remarks, we find the observers more careless and inaccurate; and this is another reason of the ill success of our inquiries into the natural history of mankind. The improvement derived from voyages, is relative to the view or design with which they are undertaken. When this happens to be a particular system of philosophy, the traveller sees nothing but what makes for his purpose; if interest be his design, it absorbs his whole attention. Commerce and the arts produce a communication and mixture of different nations, but prevent their studying the manners of each other. When once they are acquainted with the pecuniary advantage they can derive from a mutual intercourse, what more do they want?

It is useful to man to be acquainted with every habitable part of the earth, to the end that he may chuse the most convenient spot to live in. Were each person able to subsist by himself, it would be of no importance to him to know any other country, than that which is sufficient for his support. The savage, independent of any body's aid, and free from avarice, neither knows, nor desires to know, any other country but his own. If he is obliged to wander for his subsistence, he avoids inhabited places; his pursuit is only after the wild beasts, and he wants them only for his nutriment. But in this part of the world, as we cannot do without a social life, and it is become necessary for men to devour one another, it is the interest of each to frequent those countries where our species is most numerous. This is the reason why there is always such a concourse of foreigners at Rome, at Paris, and at London. It is in great capitals that human blood is easiest to purchase. Hence we are acquainted only with great and potent nations, and these are much the same over all the world.

You will say, we have men of learning, who
B b 2 travel

travel for improvement; but that is a mistake. The learned travel with a view of interest, like other people. There are no more Plato's nor Pythagoras's; or, if there be any such, they are at a great distance from hence. Our literati travel by order of the court; they are commissioned and appointed by the prince, who defrays their expences, and pays them for viewing particular objects, which have no manner of connection with morality. They are engaged to employ their whole time about that single point, and they are too honest to take their salaries for nothing. If there are men of curiosity that travel in any country at their own expence, it is not in order to know, but to instruct mankind. They are not in pursuit of learning, but of vanity. How should they learn abroad to shake off the yoke of opinion, since it was in compliance with this prejudice they began their travels.

There is a very wide difference between going abroad, in order to see a country, and in order to observe the people. The former is ever the chief object of curious persons; the latter is to them an adventitious concern. But he who would improve in philosophy, must act the very reverse. A child forms his observations on insensible objects, and waits till he is capable of making his remarks also on mankind. Man ought to commence with observing his own species; and then let him speculate on other objects at his leisure.

It is therefore very bad reasoning, to pretend that voyages are useless, because they are ill managed. But supposing the utility of voyages, does it follow that they are proper for every body? So far from it, that, on the contrary, they are adapted to very few; to such only as have arrived at a sufficient constancy and firmness of mind, to listen to the sophisms of error without being misled, and to behold the example of vice without being corrupted.

rupted. Travelling encourages a man's natural bent, and completes his character, either on the side of vice or virtue. A person that has made his foreign tour, is, at his return, the man he will be, all his life : There are more vicious than virtuous men, who return from their travels, because there are more inclined to vice than to virtue who go abroad. Young people that have had but a bad education, and no proper governour to direct them, are apt to contract, during their travels, the vices of those with whom they converse, and none of their virtues. But they who are virtuously inclined, and who having improved their minds by a good education, go abroad with a real design of instruction, will be sure to return with an increase of virtue and wisdom. In this manner will my Emilius direct his travels ; and such was the method observed by that virtuous youth, worthy of a better age, whose merit was beheld and admired by all Europe ; who died for his country in the bloom of life, but deserved to live for ever ; and whose tomb was adorned by his virtues only, till a foreign hand strewed it with flowers.

Whatever is done from a principle of right reason, ought to be directed by its rules. Foreign travel, considered as a part of education, should be under a proper regulation. To travel for the sake of going abroad, is wandering, is strolling like a vagabond ; to travel for the purpose of instruction, is too vague an object ; since instruction, without some particular point in view, is nothing at all. I should be for exciting my pupil by a strong motive of interest to improve his understanding ; and the right choice of this interest would determine the nature of his improvement. This is a sure consequence of the method I have endeavoured to inculcate.

But, after he has viewed himself in his physical relations

relations to other beings, and in his moral relations to other men, it remains for him to enter into the consideration of his civil relations to his fellow-citizens. For this end he must begin to study the nature of government in general, its different forms, and particularly that of the country in which he is born, in order to determine whether it be proper for him to live under it. For every man, upon coming to age, being his own master, has a right, which nothing can abrogate, to renounce the contract that binds him to the community, by quitting the country in which that community is established. It is only by continuing to reside there, after he has attained the use of reason, that he is tacitly supposed to confirm the engagements of his parents. He acquires the right of renouncing his country, like that of relinquishing his father's inheritance : Besides, as the circumstance of our having drawn our first breath in such a particular spot, is a gift of nature, we part with something whenever we renounce it. Strictly speaking, every man, in whatever country he is born, remains free to leave it at his own hazard, at least while he does not voluntarily submit to the laws, in order to acquire the right of protection.

I should therefore, for instance, say to him :
“ Hitherto you have lived under my direction ;
“ you were incapable of being your own governor : but behold you are drawing towards the
“ period, at which the laws leave you at liberty to
“ dispose of your estate, and to become your own
“ master. You will now find yourself alone in
“ society, dependent on every thing, even on
“ your own patrimony. You intend to settle and
“ marry ; a very laudable design, and one of the
“ principal duties of man. But before you take
“ a wife, you should know what sort of a man
“ you intend to be, how you design to spend your
“ days,

“ days, what means you have in view to procure
“ a livelihood for yourself and your family; for
“ notwithstanding this is not the main affair, yet
“ you must seriously think on it. Are you willing
“ to enter into a dependence on mankind, whom
“ you hold in such contempt? Are you desirous
“ to establish your fortune, and to fix your con-
“ dition by civil relations, which will incessantly
“ leave you exposed to the discretion of others,
“ and oblige you, in order to escape from knaves,
“ to turn knave yourself?”

Upon this I shall lay before him the several possible means of improving his capital, either in commerce, or in the law, or in the revenue; and I shall convince him, that each of these professions exposes him to great risks, reduces him to a precarious and dependent situation, and obliges him to regulate his manners, his sentiments, and his conduct, by the example and prejudices of others.

“ There is,” I shall say to him, “ another way
“ of employing your time and your person, by entering into the service, that is, by letting yourself
“ out for an easy hire, to kill people who have done
“ you no harm. This is a trade greatly esteemed
“ by mankind; and those who are good for nothing else, are in high reputation. But instead
“ of exempting you from other resources, it only
“ renders them more necessary; for there is so
“ much honour in this state of life, as to ruin and
“ exhaust those who devote themselves to it. I
“ confess they are not all ruined; for it is now become insensibly the custom to grow rich in this,
“ as well as in other professions. But I question,
“ were I to acquaint you with the steps they take
“ to succeed, whether I should render you desirous
“ to follow their example.

“ You must also know, that, in this very trade,
“ courage and valour are no longer requisite, except perhaps with the women. But, on the contrary,

“ trary, the meanest and most cringing are always
“ the most respected ; and if you should take it
“ into your head seriously to follow your trade,
“ and to discharge your duty, you would be de-
“ spised, hated, and perhaps cashiered ; or, at least,
“ you would be overlooked, and supplanted by
“ your brother-officers, for being upon duty in
“ the trenches, while they were upon theirs at the
“ toilette.”

I have very good reason to believe, that none of
these employments will be agreeable to Emilius.
“ Alas !” (he will say to me,) have I then forgot
“ the sports of my infancy ? Have I lost my arms !
“ Is my vigour exhausted ? Am I no longer able
“ to work for my livelihood ! Of what use are all
“ these fine employments, and all the foolish opi-
“ nions of men to me ? I know no other glory
“ than that of being humane and honest ; no other
“ happiness than that of living independent with
“ the person I love, and of gaining appetite and
“ health by our daily labour. Those troublesome
“ offices you have been mentioning, I will have
“ nothing to do with. My whole estate shall be a
“ little farm in some corner of the world. All my
“ avarice and ambition shall be to improve it ;
“ there I shall live without care, or inquietude.
“ Give me Sophy and a farm, and I shall be as rich
“ as Croesus.”

“ Yes, my friend, (I shall reply,) it is sufficient
“ for the happiness of a wise man, to have a wife
“ and a farm of his own. But these treasures,
“ though very moderate, are not so common as
“ you imagine. The most difficult of the two
“ we have discovered for you ; let us come to the
“ other.

“ A farm of your own, dear Emilius ! and in
“ what part of the world would you chuse it ? In
“ what corner of the earth could you say, Here I
“ am master of my own person, and of this spot
“ of

" of land ? The places where riches may be easily
 " acquired are well known, but who can tell
 " where one may do without them ? Who can tell
 " where you may live free and independent, with-
 " out having occasion to hurt any man, or being
 " under an apprehension of receiving an injury ?
 " Do you imagine it is so easy to find a country
 " where you are always permitted to be honest ?
 " If there be any lawful and certain means of sub-
 " sisting without artifice, quarrels, or dependence,
 " I grant it is by manual labour, and by cultiva-
 " ting your own land : But where is the country
 " in which a man can say, The ground I tread on
 " is mine ? Before you pitch upon this happy spot,
 " be sure first of all of not having your quiet dis-
 " turbed ; take care that no despotic government,
 " no persecuting religion, no general corruption of
 " manners, shall come to interrupt your repose.
 " Beware of immoderate taxes, which would eat
 " up the fruit of your labour ; and of endless law-
 " suits, which would devour your estate. Contrive
 " so, that behaving as an honest man, you shall
 " have no occasion to make your court to inten-
 " dants and their officers, to judges, to priests, to
 " opulent neighbours, and to knaves of all kinds,
 " who are ever ready to torment you, if they find
 " themselves slighted. Guard against the oppression
 " of the great and the rich ; and remember, that in
 " every country their lands may border on Na-
 " both's vineyard. Should it be your ill fate that
 " some great man in office has either built or pur-
 " chased a house near your little cottage, how
 " are you sure that he will not find means, under
 " some pretence or other, to invade your inheri-
 " tance, in order to make his own place more
 " compact ; or that your land will not perhaps be
 " absorbed to-morrow in a spacious highway ?
 " But if you have sufficient credit to guard against
 " all these inconveniencies, you may as well pre-
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“ serve your riches, for this is no more difficult
 “ than the other. Wealth and credit are of mu-
 “ tual assistance ; one cannot well support itself
 “ without the other.

“ I have more experience than you, my dear
 “ Emilius ; and I see better into the difficulty of
 “ your project. It is, however, a very good one ;
 “ it does you honour, and will effectually render
 “ you happy : But let us try to carry it into exe-
 “ cution. I have one proposal to make to you :
 “ Let us devote the two years we have allotted to
 “ our foreign travels, in chusing a proper retreat
 “ in some part of Europe, where you may live
 “ contentedly with your family, secure from all
 “ the dangers above described. Should we suc-
 “ ceed, you will have discovered the seat of true
 “ happiness, the vain pursuit of so many adventu-
 “ rers, and you will not have occasion to complain
 “ of loss of time. If we do not succeed, you will
 “ be cured of a chimerical notion ; you will make
 “ yourself easy under an inevitable evil, and sub-
 “ mit to the law of necessity.”

I question whether all my readers will be able to perceive the drift of this enquiry ; but this I know, that if Emilius, after finishing his travels according to the plan abovementioned, be not perfectly acquainted with the several matters relating to government, to national customs, and state-affairs of every kind, it must be owing either to his incapacity, or to my want of judgement.

The true principles of the law of politics have not been yet established, and I presume never will. Grotius, the master of this science, is but a child, and what is worse, he is reprehensible for his insincerity. When I heard this writer's praises founded so high, and Hobbes loaded with infamy, I perceived that these two authors are very little understood. The truth is, their principles are exactly similar, and vary only in the expression. There

is likewise a difference in their method. Hobbes builds his system on sophisms, and Grotius his upon the poets; in every thing else they agree.

The only modern capable of creating this great and useless science, was the celebrated Montesquieu. But he avoided entering into a discussion of the principles of the law of politics; he was content with treating of the positive law under established governments; and there is nothing in the world more different than these two sciences.

Yet whosoever would conceive a just idea of established governments, is obliged to unite both inquiries: To form a proper judgement of the present institutions, we should be very well acquainted with the foundation and right of civil power. The chief difficulty in clearing up these important subjects, is to interest a private person in the discussion, and to make him answer these two questions, *Of what signification is it to me? And what good can I do?* We have rendered our Emilius capable of giving a reply to both.

The second difficulty is owing to the prejudice of education, to the maxims which we have early imbibed, and especially to the partiality of authors, who are ever preaching up the truth to which they pay but little regard, while they are thinking of their own interest, concerning which they are silent. Now, as the common people have not the bestowing of professorships, pensions, and places in the academies, you may judge how their rights are supported by those authors. I have taken care that this should be no sort of difficulty to Emilius: He scarce understands the nature of government; the only article of importance to him is to find out the best; his design is not to write books; and if ever he takes pen in hand, it is not to pay his court to higher powers, but to establish the rights of humanity.

There remains a third difficulty, more specious than

than solid; and which I am neither to solve nor to propose. Let it suffice for me that it does not damp my zeal for the cause of truth; for I am well convinced, that discussions of this kind do not so much require great abilities, as a strict impartiality and sincere love of justice. Hence, if it be possible ever to enter into a fair discussion of matters of government, it must, in my opinion, be in the following case.

Before we observe, we must lay down some rules for our conduct: We must make a scale, in order to regulate our measures. Our principles of politic law constitute this scale, and our measures are the civil laws which obtain in each country.

Our elements are clear and simple, and derived immediately from the nature of the subject. Questions will arise, and be regularly debated between us, but we shall not form them into principles till they have been sufficiently determined.

For instance: Ascending directly to the state of nature, we shall inquire whether men are born in subjection or freedom, in society or independency; whether they are voluntarily or forcibly united; whether the force by which they are united, is capable of forming a permanent right, by which this antecedent force continues to oblige, even when superseded by another; so that ever since the reign of Nimrod, who is said to have been the first that made use of force to subdue other nations, all the powers who subverted that force, are become tyrants and usurpers, and there are no lawful kings but the descendents of Nimrod, or his representatives? Or whether, when that primitive force happened to cease, that which succeeded was also binding, and destroyed the obligation of the other: so that we are no longer bound to obey than while we are compelled, and our obligation expires as soon as we are enabled to resist? This right, however,

ever, would, in my opinion, make no great addition to force, being little more than a quibble.

We shall inquire, whether it be not proper to say, that all diseases proceed from God; and whether it follows from thence, that it is a crime to apply to a physician?

We shall also examine, whether a person is obliged in conscience to give his purse to a robber who demands it of him on the highway, even when he has it in his power to conceal it? For, after all, the pistol he holds in his hand is a power.

Whether the word *power*, on this occasion, implies any thing more than a lawful authority, and of course subject to the laws from whence it derives its existence?

Suppose we reject this right founded in power, and admit that of nature or paternal authority, as the source of civil government, we shall examine into the extent of this authority, in what manner it is founded in nature, and whether it has any other reason than the utility and weakness of the child, and the natural affection of the parent? Therefore, when the child's weakness ceases, and his reason is ripened, whether he does not become sole natural judge of what is proper for his preservation, and consequently his own master, independently of any other man, even of his father? For it is more certain that the son loves himself, than that the father loves his offspring.

Whether, upon the father's decease, the children are all obliged to obey their elder brother, or any other collateral who has not the same natural affection for them as their father had; and whether through a succession of generations there is constantly an only chief, to whom all the rest of the family are obliged to submit? in which case we should investigate in what manner the authority came to be divided, and why there was more than
one

one upon the whole earth, that had a right to govern and direct mankind ?

Upon a supposition that people were formed into governments by their own choice, we should then distinguish the right from fact, and put the question, whether, when they thus submitted to their brothers, uncles, or relations, not from any obligation, but from their own choice and free will, this kind of government is ever to be considered as a free and voluntary association ?

Proceeding thence to the right of slavery, we shall inquire whether one man can lawfully dispose of himself to another, without any restriction or reserve ? That is, whether he has a right to renounce his person, his life, his reason, *himself*, the whole morality of his actions ; in a word, to cease to exist before his death, in opposition to nature, by whom he is immediately intrusted with the care of his preservation, and in spite of his own conscience and reason, by which he is apprised of the actions he ought to perform, and of those from which he is bound to refrain.

If there be any reserve or condition in the act of servitude, we shall make it a question, whether this act does not then become a real compact, wherein each of the contracting parties, having no common superiour *, remains his own judge in regard to the conditions of the compact, and of course is at liberty to set it aside whenever he considers himself injured ?

If a man therefore cannot unconditionally resign his liberty to his master ; how can a whole people have a power of making an unlimited alienation of their persons and properties to their chief ? And if

* Were they to have a common superiour, he could be no other than their sovereign, and then the right of slavery would not be the source from whence that of sovereignty was derived.

a slave remains judge of the observance of the contract on the part of his lord ; why should not the nation be judges of the performance of the compact on the part of their leader ?

Being thus obliged to return to the point we set out from, we shall consider the signification of this collective word *people*, and see whether it does not require a compact to establish such a society, at least a tacit compact, prior to that generally supposed ?

Since the people, before they chuse themselves a king, are still a people, who made them such, but the social compact ? This is therefore the basis of all civil society ; and from the nature of this contract, we must determine that of the society to which it gives rise.

We shall inquire into the tenour of this compact, and whether it may not be expressed nearly in this form : *Every one of us submits his property, his liberty, his life, and all his power to the supreme direction of the general will ; and we in a collective body receive each member, as an indivisible part of the whole ?*

This being premised, in order to define the terms we have occasion for, we shall observe, that instead of the person of each contracting party, this association is productive of a moral and collective body, consisting of as many members as there are voters in the assembly. This public person assumes in general the name of a *body politic*, which by its members is denominated the *state*, when passive ; the *sovereign*, when active ; and when compared to other governments, it has the name of *power*. With relation to the members themselves, they take the name of *people* collectively, and in particular, are called *citizens*, as members of the city, or partaking of the sovereignty ; and *subjects*, as subordinate to that same authority.

This act of association includes a reciprocal engagement

gement between the public and private persons; and every individual contracting, as it were, with himself, is engaged under a twofold relation, namely, as members of the legislature to private people; and as members of the state to the legislature.

We shall further observe, that as no man is bound by engagements made only with himself, the public deliberation, having a power of binding all the subjects to the sovereign, by reason of the two different relations under which each of them is considered, cannot bind the state to itself. Whereby we see that it is impossible there should be any other fundamental law, properly so called, than the social compact. Which does not imply that one body politic cannot, in certain respects, enter into an engagement with another; for, in regard to a foreign state, it then becomes a simple and individual being.

The two contracting parties, namely, every individual and the public, having no common superior capable of determining their differences, we shall examine whether each of them is at liberty to break the contract whenever he pleases; that is, whether he has a right to renounce it on his side, as soon as he thinks himself injured?

In order to clear up this matter we shall observe, that as, in pursuance of the social compact, the sovereign has a power to proceed only by a common and general will, his actions ought consequently to be directed only towards general and common objects; whence it follows, that a private person cannot be directly injured by the sovereign, without injuring the whole, which is impossible, because this would be intending an injury to himself. Hence the social compact stands in need of no other security than the public force, since the injury can proceed only from individuals, who in that

case

safe are not discharged from their engagement, but chastised for breaking it.

For the further illustration of this subject, it will be proper to observe, that the social compact is of a particular nature, in this that the people contract with themselves alone; that is, the people in a body as sovereign, with individuals as subjects. A condition which constitutes the entire spring of the political machine, and alone renders those engagements lawful, reasonable, and safe, which would otherwise be absurd, tyrannical, and subject to the most enormous abuses.

As individuals did not submit but to the sovereign, and the supreme authority is nothing more than the general will, we shall see how each person, by obeying the sovereign, really obeys himself; and how we are freer under the social compact, than in the state of nature.

After we have drawn a comparison between natural and civil liberty in regard to persons, we shall now compare the right of property to that of sovereignty, and private property to that called *transcendental* *. If the authority of the sovereign be founded in the right of property, it ought to pay the greatest respect to this right, and to hold it sacred and inviolate, so long as it remains in private hands: But as soon as it is considered as common to all, it becomes subject to the general will, and by this it may be annihilated. Hence the sovereign has no right to meddle with the property of one, or many individuals; but he may lawfully possess himself of the common fund, as was practised at Sparta in the time of Lycurgus; whereas, the abolition of debts established by Solon was an unjust act.

Since the general will alone can bind the subject, we shall inquire in what manner this will is

* *Dominium eminens.*

made manifest, by what tokens it may be certainly known; what is the nature, and what the characteristic of a law? This is altogether a new investigation; for as yet the subject has not been justly defined.

As soon as the people pass a decree on one or more of their private members, they become divided. There arises a relation between the whole and its parts, which forms them into two separate beings, of which the part is one, and the whole exclusive of that part is the other. But the whole exclusive of a part, is not the whole; so long as that relation subsists, there is no entire object, but two unequal parts.

On the contrary, when the people pass judgement on their own body, then they consider only themselves; and if any relation arises, it is that of the entire object viewed in different lights, without any division of the whole. Then the object on which judgement is passed, is general; and the will that decrees, is of the same nature. We shall examine whether there be any other kind of act capable of bearing the denomination of law?

If the sovereign has a power of declaring his will only by means of the law, and this can never have any other than a general object, relative alike to all the members of the community; it follows, that he is not impowered to determine on private matters; and as it is of the utmost importance to the state, that private affairs should also be decided, we shall inquire in what manner this can be rightly effected.

Acts of sovereignty are derived only from the general will, and of course can be nothing but laws; subsequent to these, there must be decisive acts, or exertions of government, for the execution of such laws, and these relate only to particular objects. Thus the act whereby the sovereign decrees that a chief shall be elected, is a law; and the

the decision by which the election is made in pursuance of the law, is only an act of government.

Here therefore is a third relation in which the body of the people may be considered, namely, as a magistrate, or executor of the law, which he has enacted as sovereign *.

We shall examine whether the people can divest themselves of their right of sovereignty, to transfer it to one or many individuals; for as the act of election is not a law, and in passing that act the people themselves are not the sovereign, it does not appear how they can confer a right not inherent in themselves.

As the essential part of sovereignty consists in the general will, it does not appear what certainty there is, that the will of a private person shall always be consentaneous to the general will of the sovereign. On the contrary, we should rather presume it will frequently differ; for private interest ever tends to preferment, and the public to equality: And even were this agreement possible, it would be sufficient for it to be necessary and undefeasible, to prevent its being the source from which the supreme authority is derived.

We shall further examine, whether, without violating the social compact, the heads of the nation, under what title soever elected, can be any thing more than the ministers of the people, whom the latter have entrusted with the execution of the laws? Whether those heads or chiefs be not accountable to the people for their administration,

* These questions and proposals are chiefly taken from a treatise on the *Social Compact*; and this is but an extract from a larger work, which I undertook without consulting my abilities, and have long since laid aside. The little treatise I have picked out of it, and of which this is an abridgement, shall be published separately.

and subject to the laws which they have undertaken to see observed ?

Whether, if the people cannot alienate or transfer their sovereign right, they can intrust one or more persons with it for a time ? Whether, if they cannot place a master over their heads, they can appoint their representatives ? This is a question of great importance, and merits a particular discussion.

If the people can neither have a sovereign nor representative, we shall see in what manner they are capable of passing their own laws ; whether they ought to have a multiplicity of laws ; whether these should be frequently changed, and whether it be easy for a great people to be their own legislator ?

Whether the Romans were not a great people ?

Whether it be for the good of mankind, there should be great and powerful nations ?

From the preceding considerations it follows, that in every state there is an intermediate body between the subjects and the sovereign ; and this being formed of one or several members, is intrusted with the administration, with the executive power, and with the maintenance of civil and political liberty.

The members of this body are called *magistrates* or *kings*, that is, *governours*. The entire body, considered in respect to the men of whom it is composed, is styled the *prince* ; and in respect to its manner of acting, is known by the name of *government*.

If we view the entire body as acting upon itself, that is, the relation of the whole to the whole, or of the sovereign to the state, we may compare this relation to that of the extremes of a continued proportion, the mean term of which is the government. The magistrate receives from the sovereign the orders he gives to the people ; and every thing

thing considered, his power is in the same proportion as that of the citizens, who are subjects on the one hand, and sovereigns on the other. There is no possibility of altering any of the three terms, without instantly breaking the proportion. Should the sovereign attempt to administer the laws, or the magistrate to enact them, or the subject refuse to obey them; confusion would ensue, and the state being dissolved, would fall either into despotic power or anarchy.

Let us suppose the state consists of ten thousand citizens. The sovereign can be considered only collectively and in a body; but every individual, as a subject, has a particular and independent existence. Hence the sovereign is to the subject, as ten thousand to one; that is, every member of the state hath for his share no more than the ten thousandth part of the supreme authority, though he is entirely subject to it. Let the people be composed of a hundred thousand men, still the situation of the subject does not alter; every man bears the whole weight of the laws, while his suffrage being reduced to a hundred thousandth part, has ten time less influence in the legislature. Thus the subject being still confined to an unit, the relation of the sovereign increases in proportion to the number of citizens. Whence it follows, that the more a state is aggrandised, the more the liberty of the subject diminishes.

Now the less relation there is between the private and general wills, or, in other terms, between the manners of the people and the laws, the more the coercive power ought to be increased. On the other hand, as the greatness of the state affords the depositaries of the public authority more numerous temptations and means of abusing it; the more the magistrate is invested with power to restrain the people, the more the legislature in their

their turn ought to be enabled to check the magistrate.

From this twofold relation it follows, that the continued proportion between the legislature, the magistrate, and the people, is not an arbitrary idea, but a consequence of the nature of government. It follows likewise, that one of the extremes, namely, the people, being fixed, as often as the duplicate proportion increases or diminishes, the simple ratio increases or diminishes in its turn; which cannot be thus effected, unless the mean term undergoes the like changes. And hence this consequence may be drawn, that there is no one single and absolute form of government; but there ought to be as different constitutions, as there are states differing in power and extent.

If in proportion to the greater number of people, there is less relation between the manners and the laws, we shall enquire whether, by a very plain analogy, it may not be also affirmed, that the government is weakened in proportion to the greater number of magistrates?

In order to elucidate this maxim, we shall distinguish, in the person of each magistrate, three wills essentially different. First of all, the private will of the individual, which tends only to his own particular advantage. The second, the common will of the magistrates, which is entirely relative to the benefit of the prince; a will that may be called that of the whole body, being general in regard to the government, and particular with relation to the state, of which the government constitutes a part. The third is the will of the people, or that of the legislature, which is general, as well in regard to the state considered as a whole, as in relation of the government considered as a part. In a perfect legislation, private will ought to pass almost for nothing; the will of the body proper for the executive part should be very subordinate, consequently

consequently the general and supreme will ought to regulate all the rest. On the contrary, in the natural order, these different wills become more active, in proportion as they are concentered; the general will is always the weakest; that of the magistrate has the second rank; and that of the individual takes place of all the rest. So that every man considers himself first, then the magistrate, and next the citizen. A gradation diametrically opposite to that required by the order of society.

This being premised, let us suppose the government in the hands of a single person. Then you have the private will and that of the magistrate perfectly united, and of course the latter in the highest degree it can possibly be extended. Now, as it is on this degree the exertion of force depends, and the absolute force of the government, which is always that of the people, never varies; the consequence is, that the most active government is that of a single person.

On the contrary, let us unite the executive to the legislative power; let us make the magistrate a sovereign, the citizens so many magistrates. In that case, the will of the body of magistrates being absolutely confounded with the general will, can have no more activity than the latter, and therefore the particular will must enjoy its intire force. Then the executive power, subsisting with the same absolute force, will be in the lowest stage of its activity.

These rules are undeniable, and may be confirmed by other considerations. We see, for instance, that the body of magistrates are more active than private citizens, and consequently they are under a stronger influence of private will. For each magistrate is generally intrusted with some particular department of the administration; whereas each citizen, separately considered, has not a share

share in the functions of sovereignty. Besides, the further a state extends itself, the more its real force increases, though not in proportion to its extent; but the state continuing the same, it is to no purpose for the number of magistrates to increase; the government would not thereby acquire more real force, because it is intrusted with that of the state, which we suppose to be always equal. Thus, by this increase of numbers, the activity of the administration would diminish, and at the same time its force could not possibly increase.

After we have discovered that the reins of government are relaxed, in proportion as the number of magistrates is multiplied, and that the more the people become numerous, the more the coercive power of government ought to increase, we shall conclude, that the relation of the magistrates to the government, ought to be the *inverse ratio* of that of the subjects to the sovereign: that is to say, the more the state increases in extent, the more the government ought to contract itself, so that the number of chiefs should diminish, in proportion to the increase of inhabitants.

In order to fix afterwards this variety of forms, by more particular denominations, we shall observe, in the first place, that the sovereign may intrust the whole body, or the greatest part of the people, with the care of government, so that there shall be more magistrates than private citizens. This form of government is called *democracy*.

Or the administration may be contracted within a narrower compass, so that there shall be a greater number of citizens, than of magistrates; and this is the form known by the name of *aristocracy*.

Lastly, the whole government may center in the hands of a single magistrate. This third form is more common, and is distinguished by the name of *monarchy*.

We shall remark that all these forms, but especially the two first, are susceptible of extension or restriction, and have a very general signification. For democracy may either include the whole people, or to be confined to one moiety. Aristocracy likewise may, from a moiety of the people indefinitely, be restricted to a very small number; and even regal power itself sometimes admits a partition, either between the father and son, or between two brothers, or in some other manner. There were two kings in Sparta; and there were eight Roman emperors at a time, and yet the empire could not be said to have been then divided. There is a certain point at which every form of sovereignty is confounded, with that which comes nearest to it; and under three specific denominations, the government is really susceptible of as many forms, as there are citizens in the state.

Further, as each of these governments may in some measure be subdivided into different parts, differently administered, from a combination of these, there may result a multitude of mixed governments, each of which is multipliable by all the simple forms.

In regard to the best form of government, it is a subject that has been disputed in all ages, without considering that every one of them is the best in some cases, and the worst in others. For our part, if in different states, the number of magistrates * ought to be in an *inverse ratio* to that of the citizens, we shall conclude, that a democracy is best adapted to small states, an aristocracy to middling states, and monarchy to those of a considerable extent.

* Take notice, that I mean to speak here only of the supreme magistrates, or heads of the nation; the others being only their delegates in particular departments.

By continuing these researches, we shall be able to discover which are the duties and rights of citizens, and whether the one may be separated from the other? We shall likewise be capable of judging what is properly meant by our country, and how a person is to know whether he belongs to a country or not?

Having thus considered each species of civil society in itself, we shall compare them together, in order to observe their different relations. Some are large, others small; some powerful, others feeble; some attack their neighbours, others defend themselves; and, by this continual action and reaction, they are productive of more oppression, and destroy more lives, than if mankind had all preserved their original liberty. We shall examine whether they have not done either too much or too little in the social institution. Whether individuals, by being subject to the laws and government of men, while societies remain in a state of natural independence, are not exposed to the evil and inconveniencies of both states, without enjoying any of their advantages; and whether it would not be much better there were no civil society at all in the world, than such a multiplicity? And is it not this mixed state, which partakes of both, and renders neither secure, *per quem neutrum licet, nec tanquam in bello paratum esse, nec tanquam in pace securum?* Is not this a partial and imperfect association, productive of tyranny and war; and are not these the greatest scourges of mankind?

We shall at length inquire into the different sorts of remedies that have been contrived against those inconveniencies, by leagues and alliances, which leave each state in possession of its own internal government, and secure it by a junction of arms against every unjust aggressor? We shall next make it our consideration in what manner a good confederacy or alliance may be formed; what is capable

capable of rendering it durable; and how far the right of confederacy may be extended, without prejudicing that of sovereignty?

The Abbé de St. Pierre had formed a plan for associating the several states of Europe, in order to maintain and preserve a perpetual peace. Was such an association practicable? and supposing it had been set on foot, is it to be presumed it could have lasted *? These inquiries directly lead us to all the different questions of the law of nations, capable of elucidating those of civil policy.

And last of all, we shall establish the true principles of the laws of war; and inquire how happened it that Grotius and others have been so grossly mistaken.

I should not be at all surpris'd, that my young man, who does not want sense, should interrupt me in the midst of my reasonings, and tell me, that one would imagine we built our structure with wood, and not with men, so very exactly do we square each piece by rule! It is true, my friend, (I should answer), but remember that the law is not pliable to human passions, and the point with us was to establish the true principles of civil government. Now our foundations are laid, come and examine into the superstructure rais'd by men, and you will see very extraordinary things!

Then I make him read *Telemachus*, and accompany him in his adventures. We are in search of the happy town of Salentum, and of good King Idomeneus, whose misfortunes have taught him wisdom. By the way we meet with many who resemble Protefilaus, and none like Philocles. It

* Since I wrote the above, the reasons for the question have been canvass'd in the extract of this project; the reasons *against it*, at least those that seem to have any weight, will be found in a collection of my writings at the end of this very extract.

is not impossible to find an Adrastus king of the Daunians. But let us permit the reader to imagine our adventures, or to make them for us, with a Telemachus in his hand ; and let us not suggest any of those mortifying applications which the author himself avoids, or makes against his will.

But as Emilius is not a king, nor I a deity, we do not give ourselves any uneasiness at not being able to imitate Telemachus and Mentor, in their beneficence to mankind. No body knows better than we how to confine ourselves to our station, and no one has less desire to exceed these bounds. We know that the same task is prescribed to all ; and whosoever loves that which is right with all his heart, and does it with all his power, has performed his duty. We know that Telemachus and Mentor are chimeras. Emilius is not idle during his travels, but does more good than if he were a prince : were we kings, we should be no longer beneficent ; were we kings, and beneficent, we should, unknown to us, do a thousand real evils, for one apparent good of our own imagination. Were we kings, and endowed with wisdom, the first good we should chuse to do to ourselves, and to others, would be to abdicate the regal dignity, and to revert to our present situation.

I have taken notice of the cause that generally defeats the utility of travelling. What renders it still less useful to young people, is the manner in which their travels are conducted. Their governors, more desirous of amusement than instruction, carry them from town to town, from palace to palace, from one circle and assembly to another ; or, if they are men of learning, they make them spend their time in running to libraries, in visiting antiquarians, in rummaging into musty old records, and transcribing ancient inscriptions. In each country they busy themselves about past centuries ; this is just as if they were to employ their time
about

about the affairs of distant nations; so that, after they have been at a great deal of idle expence in making the tour of Europe, they return without having observed any interesting object, or made any acquirement conducive to their real advantage.

The capital cities in all countries resemble one another; the people are intermixed, and their customs confounded; therefore those are not the places we should chuse to study the manners of nations. Paris and London appear to me to be much the same city. The inhabitants differ in their prejudices; but still those prejudices are equally numerous in both places, and their maxims of life are the same. It is well known what sort of men must assemble at court, what manners must flow from the crouding of people into one place, and from the inequality of fortunes. As soon as you talk to me of a city, containing two hundred thousand inhabitants, I know immediately their manner of life. The little more I should learn by being on the spot, is not worth the trouble of a journey.

The genius and manners of a nation are to be learned in the distant provinces or counties, where there is less communication with one another, less trade and resort of strangers, and where the inhabitants being more fixed, seldom change their rank or condition in life. Take a view of the capital as you go through it; but make your observations in the remote parts of the country. The Frenchmen are not in Paris, but in Touraine; the English are more English in the distant counties than at London? and the Spaniards more Spaniards in Gallicia than at Madrid. It is at those great distances that the real character of the people displays itself without any mixture: there it is that the good and bad effects of government are more perceptible; as at the end of a larger radius, the measure of the arches is more exact.

The

The necessary relations of manners to government have been so well explained in the famous work of the Spirit of Laws, that we cannot do better than have recourse to that writer, for the knowledge of those relations. But, in general, there are two easy simple rules, to judge of the relative goodness of government. The first is population. Wherever a country diminishes in people, the state is tending to its ruin ; and the country best peopled, though it were the poorest, is certainly under the best government.

But it is necessary for this end, that the population be a natural effect of the government, and of the manners of the inhabitants : for if it were owing to colonies, or to other transient and occasional methods, then the remedy would be a proof of the disease. When Augustus enacted laws against celibacy, those laws shewed the Roman empire to be already upon the decline. The people must be induced by the goodness of the government, and not compelled by laws, to marry : we must not inquire into what is done by force, (for the law which does violence to the constitution, is eluded and falls to the ground), but what is owing to the influence of manners, and to the general tendency of the government ; for these are the only means productive of a constant effect. It was the policy of the honest Abbé de St. Pierre, always to look out for some little remedy to each particular evil, instead of tracing them to their common source, and observing that they could not be cured but all at the same time. A skilful physician will not apply a topical cure to every ulcer that appears on the body of his patient, but will endeavour to remove the foulness of blood, from which they are all derived. It is said, that there are bounties in England for the encouragement of agriculture : I desire no stronger proof that it will not long flourish in that nation.

The

The second sign of the relative goodness of government, and of the laws, is also derived from population, but in a different manner; this is from the distribution of the people, and not from their multitude. Two states equal in extent, and in number of inhabitants, may be very unequal in strength; the most powerful is that whose inhabitants are most equally diffused over the surface of the country: That which has not such great cities, and consequently makes the least figure, will be sure to overcome the other. Great cities exhaust and weaken a state; the riches they produce are imaginary, and in appearance only; they consist of plenty of money, and a scarcity of commodities. It is said that Paris yields as considerable a revenue to the king as a whole province: I believe that capital rather hurts the revenue, and that in several respects it is maintained by the distant counties; for the greatest part of their annual income is absorbed in that gulf, without ever returning either to the people, or into the king's coffers. It is astonishing, that in this age, so celebrated for political arithmetic, they do not see that France would be more populous by far if Paris were annihilated. A people improperly distributed, are of no service to the state: Besides, their numbers are more destructive than a depopulation; for the latter gives only a negative evil, whereas the former is attended with a positive inconveniency, namely, an imprudent consumption. Whenever I hear a Frenchman and an Englishman vainly disputing about the largeness of the capital of each kingdom, it sounds to me as if they were contesting which of the two nations had the honour of being worst administered.

The right way of knowing a nation, is to inquire into their manner of living in the distant provinces. To view the external form of an establishment, with the pomp and apparatus of the administration,

is

is nothing at all, unless we examine at the same time into its nature and constitution, and see the different effects these produce in the minds of the people, and in the several departments of government. The difference between the external appearance and the internal substance, being divided among those departments, it is only by comprehending them all, that this diversity can be known. In some countries, the spirit of the ministry displays itself in the conduct of the delegates and subordinate officers ; in others, it is necessary to be present at a general election of members of parliament, to be able to judge whether they are a free people or not : And in no country whatever is it possible that a person who has surveyed only the large towns, should understand the nature of the administration, because it acts with a different principle and spirit in the capital, from what it does in the provinces. Now, it is the latter that constitute the country, and the inhabitants thereof compose the nation.

This review of the natives of the remote provinces, in their original genius and simplicity, affords a general observation, agreeable to my motto, and extremely consoling to humanity. It is, that all nations, thus considered, appear more worthy and amiable, than in any other respect ; the nearer they approach to nature, the more virtue predominates in their character. It is by shutting themselves up in towns, and altering their natural disposition by social institutions, that they become corrupted, and change a few blemishes, rather of the rude than malevolent kind, into agreeable vices of a most pernicious tendency.

This observation is productive of another advantage in my method of travelling, which is, that young gentlemen by making but a short stay in the great towns, where a general corruption of manners prevails, are in less danger of being infected :

and

and by conversing in less numerous societies with people of greater simplicity, they preserve a sounder judgement, a truer taste, and greater innocence of manners. My Emilius, however, is in no danger of this contagion : He has every preservative to guard against it. Among the several precautions I have taken for this purpose, I depend greatly on his present attachment to Sophia.

What influence real love may have over the vicious inclinations of young gentlemen, is little known at present ; because their governours being as ignorant in this respect as themselves, endeavour to divert them from it. Yet I affirm, that a young man must either be in love, or be a debauchee. We are easily imposed upon by appearances. You may mention a thousand young men, who are said to have lived very chastely without being in love : But shew me a grown man of real passions, that will honestly affirm he spent his youth in that manner. Appearances are what people are contented with in all virtues, and in all duties whatever ; but I want real facts ; and I am very much mistaken if there be any other way to attain this end, than that abovementioned.

The notion of making Emilius fall in love with a lady, before he went abroad, is not my own invention ; it was suggested to me by the following incident.

When I was at Venice, I went to visit the governour of a young English gentleman. It was in winter, and we were seated round the fire. The post being come in, the governour received his letters from England, and read one of them out loud to his pupil. As it was in English I did not understand a word of it ; but while he was reading, I perceived the youth tear off his fine lace ruffles, and throw them into the fire as softly as possibly he could, that it might pass unobserved. Surprised at this oddity, I looked in his face, and thought

I discovered some emotion ; but although the external signs of the passions are pretty much the same in all mankind, yet there are some national differences, which may easily lead a person into an error. There is a different language of the eyes, as well as of the lips. I waited till the governour had done reading the letter, then pointing to his pupil's naked wrists, which the young gentleman endeavoured to conceal as well as he could, I asked him the meaning of such extraordinary behaviour.

The governour observing what had passed, began to laugh, and embraced his pupil with the greatest satisfaction ; and after he had obtained his consent, he gave me the explication I desired.

The ruffles, said he to me, which Mr. St. John has just now torn, are a present he lately received from a lady in this city. Now, you must know, that Mr. St. John is promised in marriage to a young lady, in his own country, for whom he has a very great affection, and who is worthy of his regard and esteem. This letter comes from the young lady's mother, and I will read you the passage which was productive of the mischief you observed :

“ Lucy never stirs from Mr. St. John's ruffles.
“ Miss Betsey Rawlins came to see her yesterday,
“ and spent the afternoon with us, when she would
“ lend a hand to the ruffles, whether Lucy would
“ or no. Finding that Lucy had risen earlier than
“ usual this morning, I was desirous to know what
“ she was about, and I found her extremely busy
“ in unripping all that had been done yesterday by
“ Miss Betsey. She will not suffer a single stitch in
“ her presence to be done by any other hand than
“ her own.”

Mr. St. John went out a moment after, to look for other ruffles, and I said to his governour :

Your pupil is a youth of an excellent disposition;
but

but permit me to ask you freely, Is not the letter from Miss Lucy's mother a concerted scheme? Is it not a contrivance of your own against the lady with the ruffles? No, answered he, it is real fact; I have not used so much artifice with my pupil; I treat him with simplicity and affection, and God has blessed my endeavours.

This behaviour of the English young gentleman did not escape my memory; and it was likely to be productive of something in the head of such a visionary as myself.

But it is time to conclude. Let us bring Mr. St. John back to Miss Lucy, that is, Emilius to Sophia. He returns with the same tender heart as when he set out upon his travels, and with a more enlightened understanding; he has the advantage of knowing the different vices and imperfections of government, with the different virtues of nations. I have even taken care he should get acquainted in each country with some person of merit, by a treaty of hospitality after the manner of the ancients; and I should not be sorrow to see him cultivate this acquaintance by a literary correspondence. Not to mention that it may be useful and agreeable to maintain an epistolary commerce in foreign countries, it is an excellent precaution against the sway of national prejudice, by which we are perpetually assailed, and sooner or later in some measure overpowered. Nothing is more proper for removing this prejudice, than an impartial correspondence with men of sense, of whom we entertain a good opinion; for as they are free from these prejudices, and endeavour to refute them by others of their own, they give us a continual opportunity of setting the one against the other, and by that means of avoiding them all. There is a considerable difference between conversing with foreigners in our own country and in theirs. In the former case, they generally have a respect for the plac

where they live, which makes them either disguise their sentiments, or inclines them to think favourably of that spot so long as they reside there : When they get back to their own country, their respect is abated, and their sentiments are become more exact. I should like that the foreigner I consulted had seen my country ; yet I would not apply for his opinion of it, till he had returned to his own.

AFTER having employed near two years in travelling through some of the most considerable kingdoms, and many of the lesser states of Europe, during which time we had learned two or three of the principal languages, and made our observations on the natural history, government, arts, customs, and manners of each country, Emilius, labouring with impatience, apprised me that our term was almost expired. Upon which I said to him : Well then, my friend, you remember the chief intent of our coming abroad, you have seen a variety of objects, and you have made your remarks. I should be glad to know their result. On what are you determined ? Either I am greatly mistaken in regard to my method, or he would answer me nearly in the following manner :

“ On what am I determined ? To remain as
“ you formed me, and not to add of my own ac-
“ cord any other chain to that with which I am
“ bound by nature, and by the laws of my coun-
“ try. The more I inquire into the designs of
“ mankind in all their institutions, the more I
“ perceive, that, by endeavouring at independence,
“ they have rendered themselves slaves, and that
“ they make useless efforts to secure their liberty.
“ To prevent their being hurried away by the tor-
“ rent, they have formed a thousand connections ;
as

“ as soon as they desire to advance a step, they
 “ perceive it impossible, and are surpris’d to find
 “ themselves restrained by every object. To me it
 “ seems, that to become free, we need only to be
 “ inactive ; it is sufficient to have no desire of cea-
 “ sing to exist. It is you, O my worthy master,
 “ that restored me to my liberty, by teaching me
 “ to yield to necessity. Let it come when it will,
 “ I shall suffer myself to be dragg’d away without
 “ repining ; and as I do not intend to struggle, I
 “ shall catch at nothing to keep me from sinking.
 “ I have inquired, during our travels, whether
 “ there were not some corner of the world, in
 “ which I could be absolutely at my own disposal :
 “ But where is the spot in which men cease to be
 “ sway’d by their passions ? Every thing duely con-
 “ sidered, I even found that my desire was ab-
 “ surd ; for were I to be connected with nothing
 “ else, I should at least be dependent on the
 “ ground where I fixed my residence : My life
 “ would be annexed to that spot of earth, as the
 “ Driads were to their trees. I am convinced that
 “ empire and liberty are terms incompatible, and
 “ that I could not be owner of a cottage, without
 “ ceasing to be my own master.

*Hoc erat in votis modus agri non ita magnus *.*

“ I remember that my estate was the cause of
 “ our researches. You prov’d extremely well
 “ that I could not possess my wealth together with
 “ my liberty : But when you desired I should be
 “ free, and at the same time exempt from wants,
 “ you wish’d for two things absolutely incompati-
 “ ble ; for I could not withdraw myself from my

* I often wish’d I had a farm,

A decent dwelling, snug, and warm.

Francis’s Horace, lib. ii. sat. 6.

“ dependence

“ dependence on man, without reverting to that
“ on nature. What shall I therefore do with the
“ fortune I have received by paternal inheritance?
“ I shall begin with rendering myself independent
“ on it; I shall loosen the ties by which I am bound
“ to it: If I am suffered to keep it, it will abide
“ with me; if it be taken from me, it shall not
“ drag me along with it. I shall give myself no
“ uneasiness, in order to preserve it, but continue
“ firm in the post where I am at present. Rich
“ or poor I will be free; and free not only in this
“ or that particular country, but in every part of
“ the globe. In regard to me, the fetters of opi-
“ nion are all broken; I know of none but those
“ of necessity. These I learned to wear from my
“ nativity, and I shall continue to wear them till
“ the day of my death, for I am a man; and why
“ should not I be reconciled to them when I am
“ free, since, were I a slave, I should be obliged
“ to bear their weight, together with that of fer-
“ vitude?

“ Of what importance is my situation on this
“ earth to me? When I am with men, I am a-
“ mong my brethren; where I find none, I am
“ still at home. So long as I am able to remain
“ independent, I have fortune enough to maintain
“ myself in the affluent manner in which I am de-
“ termined to live. When my fortune attempts to
“ enslave my mind, I will freely relinquish it; I
“ have hands to work, and I will earn my liveli-
“ hood. When my hands fail me, I shall conti-
“ nue to live, if supported by others; but should
“ they forsake me, I shall die; I shall die, even
“ if not forsaken; for death is not inflicted as a
“ punishment on the poor, but is a law of nature.
“ At whatever time my dissolution approaches, I
“ defy its terrors; it will never surprise me pre-
“ paring to live, nor prevent my having enjoyed a
“ proper allotment of happiness.

“ Such

“ Such, my good father, are my firm resolutions. Were I exempt from passions, I should be, in my state of humanity, independent like the Deity himself; since, contented with the actual system of things, I should never repine against destiny. At least I have but one chain, and that is the only one I shall wear henceforward: a chain in which I may safely glory. Come then, give me my Sophia, and I am free, I am happy.”

“ Dear Emilius,” I should reply, “ I am pleased to hear such a manly discourse from your mouth, and to be informed of your inward sentiments. This excessive detachment from the affairs of the world is not disagreeable to me, when I consider you in the spring of life. It will abate as soon as you come to have children, and then you will have the character of a prudent man, and be a good father of a family. Before you went abroad, I foresaw the effect of your travels; I knew, that, upon taking a nearer view of our institutions, you would be very far from honouring them with a confidence which they do not deserve. It is in vain we aspire at liberty under the protection of the laws. Laws! Where are they? And where are they respected? Wherever you have directed your steps, you have seen concealed under this sacred name nothing but self-interest and human passions. But the eternal laws of nature and of order, are still in being. They supply the place of positive laws in the eye of the man of prudence; they are written in the inmost recess of his heart by the hands of reason and conscience; it is to these he ought to submit, in order to be free, for no man is a slave but he who does wrong, since he always acts against his will. The base man carries servitude with him, wherever he goes. One would

“ would be a slave at Geneva, and the other free
“ in Paris.

“ Were I to talk to you of the duties of a citi-
“ zen, perhaps you would ask me, where is our
“ country, and you would imagine you had con-
“ founded me. But in this you would be mista-
“ ken, my dear Emilius ; for he who has not a
“ country, has at least a place of his nativity.
“ There he will always find a government, and the
“ form of laws, under which he may quietly live.
“ Though the social compact has not been obser-
“ ved, what does that signify, if private interest
“ has afforded him the same protection, as he
“ would have received from the general will ; if
“ the public violence has secured him against pri-
“ vate outrages ; if the vice he has seen committed,
“ has been the means of his falling in love with
“ virtue ; and if, amidst our institutions and laws,
“ he has discovered, and detested the iniquity of
“ their practices ? O Emilius, where is the honest
“ man that owes nothing to his country ? Every
“ man living is indebted to her, at least, for the
“ most valuable blessings in life, the morality of
“ his actions, and the love of virtue. Had he
“ drawn his first breath in some lonely forest, he
“ would have lived happier, and enjoyed more
“ freedom ; but having no inducement to struggle
“ with his passions, he would have been of a harmi-
“ less nature, devoid of merit ; he would not have
“ had virtue to adorn his mind ; and now it is in
“ his power to be virtuous in spite of all his pas-
“ sions. The appearance of order alone is suffi-
“ cient to attract his affection. The public wel-
“ fare, though only a cloak to others, is to him a
“ real motive of action. He learns to subdue his
“ passions, and to sacrifice his private interest to
“ that of the community. It is not true that he
“ receives no benefit from the laws ; they inspire
“ him with courage to be just and honest, even
“ among

“ among villains. Neither is it true that they have
 “ not made him free ; they have taught him to
 “ conquer himself.

“ You must not therefore say, what does it sig-
 “ nify where I am placed ? It is of signification
 “ you should be where you are, capable of fulfil-
 “ ling your different duties ; and one of these is an
 “ attachment to the place of your nativity. Your
 “ countrymen protected you, during your infancy ;
 “ therefore you should make them a return of
 “ your love, now you are arrived at the state of
 “ manhood. You should live in their society,
 “ or at least where you may be able to do them all
 “ the service in your power ; and where they may
 “ have an opportunity of applying to you, when-
 “ ever they stand in need of your assistance. There
 “ are particular circumstances, in which a person
 “ may be of more use to his fellow-citizens by li-
 “ ving abroad, than by residing at home entirely.
 “ Then he ought to be directed by his zeal for the
 “ public good, and to bear his exile without mur-
 “ muring ; for even this exile is one of his duties.
 “ But you, my good Emilius, whom nothing has
 “ obliged to make so painful a sacrifice, who have
 “ not undertaken the ungrateful office of telling
 “ the truth to mankind, go and live in the midst
 “ of them, cultivate their friendship by social in-
 “ tercourse, be their pattern and their benefactor.
 “ Your example will instruct them more than a
 “ multitude of books ; and the good actions they
 “ see you perform, will make a greater impression
 “ on their minds, than all the preaching in the
 “ world.

“ Yet I do not advise you to go and live in any
 “ of the large towns ; on the contrary, one of the
 “ examples which men of virtue and goodness
 “ ought to set to others, is the simplicity of a
 “ country-life : This is the life of the primitive pa-
 “ triarchs ; this the life of the greatest content and

“ satisfaction ; this, in short, the life most natural
“ to those whose hearts are uncorrupted. Happy,
“ my young friend, the country where a person is
“ not obliged to look for peace in a desert. But
“ where is that country ? A man of a benevolent
“ disposition finds himself confined in the midst of
“ large cities, where he scarcely meets with any
“ but knaves and impostors. The encouragement
“ which idle people are apt to receive, in those
“ populous resorts, completes the devastation of
“ the provinces, which ought rather to be re-peo-
“ pled at the expence of the capital. Every man
“ who retires from large societies, is merely on
“ that account of considerable use to mankind ;
“ since their vices are all owing to their flocking
“ together in such multitudes. They are likewise
“ useful, when they have it in their power to re-
“ vive the spirits of the drooping inhabitants, to
“ restore the love of husbandry, together with that
“ of their primitive state. I feel an exquisite satis-
“ faction, when I reflect on the good which Emi-
“ lius and Sophia are capable of doing in their ru-
“ ral retreat ; how greatly they may enliven the
“ country, and infuse new spirits and vigour into
“ the minds of the unfortunate peasants. Methinks
“ I see the people multiplying all around, the fields
“ improving in fertility, the lands clothed with
“ fresh beauty, the industrious hinds diverted with
“ their toil, and a number of hands diffusing a-
“ bundance and festivity throughout the neigh-
“ bourhood ; in short, I think I hear loud shouts
“ of joy and acclamation, in the midst of rural
“ sports, in praise of the happy pair by whom
“ they were restored. The golden age is usually
“ considered as a chimera ; and it must ever ap-
“ pear in that light to those whose taste and natu-
“ ral inclinations have been corrupted. It is not
“ even true that we regret that age, since we use
“ no endeavour to revive it. But, you will say,
“ how

“ how is that to be effected ? Only one way, and
 “ that I despair of, namely, by really loving it.

“ This age seems already to revive in the neigh-
 “ bourhood of Sophia ; and you, my dear Emi-
 “ lius, will put the last hand to the undertaking of
 “ her parents. But let not the sweets of so tran-
 “ quil a life give you a disrelish for painful duties,
 “ whenever it becomes necessary to bear their
 “ weight ; remember that the Romans passed from
 “ the plough to the consulate. Should the sove-
 “ reign call you to the service of your country,
 “ relinquish every other view to obey the sum-
 “ mons, and to discharge with honour, the duty
 “ of a citizen in the post with which you have
 “ been intrusted. Should this duty be burden-
 “ some, there is one honourable and sure way of
 “ getting rid of it ; this is to discharge it with such
 “ integrity, as it shall not remain long in your
 “ possession. But do not be apprehensive of the
 “ inconveniencies of such an office ; while there
 “ are ambitious men in the world, such as you will
 “ not be called upon to serve the state.”

Why am not I permitted to describe the return
 of Emilius to his Sophia, at the expiration of their
 courtship, or rather the commencement of that
 conjugal love, by which they are so happily uni-
 ted ? A love founded on esteem, which will last
 their whole lives ; on virtues which do not fade
 with beauty ; on conformities of disposition, which
 render the intercourse more endearing, and extend
 the charms of their union to the latest period of
 old age. These particulars might be amusing, but
 not useful ; and hitherto I have not taken the li-
 berty to mention any agreeable incident, but such
 as I imagined would be productive of utility. Shall
 I deviate from this rule at the conclusion of my
 performance ? No ; and I am sensible, moreover,
 of my present fatigue. Too feeble for a work of
 any great extent, I should have relinquished this,

had it not been so far advanced ; but that it may not remain imperfect, it is time to bring it to a conclusion.

At length I behold the delightful day, which completes Emilius's happiness and mine ; I see my labours crowned with success, and I begin to relish the sweets of my reward. The happy pair are united by an indissoluble band ; their lips pronounce, and their hearts confirm the solemn vow of fidelity ; in short, they are joined in wedlock. In their return from church, insensible to every object around them, they suffer themselves to be conducted, they know not where nor whether. Intoxicated with the blissful scene, they have lost all perception ; a dimness has seized their eyes, a deafness their ears, and they answer only in broken accents. Such is the power of delirium ! Such the weakness of humanity ! Man, feeble man, sinks under the weight of his own happiness.

There are very few who know how to behave properly to a young couple on the day of marriage. Some by their formality, and others by their levity, are equally apt to give offence. I should think the best way would be to let their innocent hearts quietly enjoy the soft transports of mutual passion, rather than damp their spirits by insipid rules of decorum, or out them out of countenance, by low and unseasonable jokes.

I behold my young couple in a state of languishment, which renders them insensible to the conversation of the company ; and shall I, who would have them enjoy all the days of their lives, be the cause of their losing so precious a minute ? No, let them taste, let them relish and enjoy it ; nay, let it be to them a source of the most exquisite pleasure. I steal them away insensibly from the troublesome croud ; and as we walk along, I bring them to themselves, by talking to them of an affair in which their interest is intimately concerned.

My

My discourse is addressed not only to their ears, but to their hearts, as I am well acquainted with the only subject capable of engaging their attention.

“ My children,” I should say, “ taking them both by the hand, it is now three years since I beheld the first spark of this pure and vivid flame, which forms your present happiness. It has been increasing ever since ; and I perceive by your eyes, that it is arrived to its last degree of vivacity ; so that henceforward it can only abate.” Reader, do not you perceive the emotion, the transports, the vows of Emilius ; and the scornful air with which Sophia withdraws her hand from mine ; and the tenderness with which their eyes protest, they will adore each other to the very last gasp ? I let them do as they please, and then I proceed.

“ I have often thought, that if the happiness of lovers could be continued in the married state, we should have a paradise upon earth. An instance of this has never yet happened. But if the thing be not quite impossible, you two are worthy of setting the glorious example, which few will ever imitate. Are you willing, my children, I should tell you the method I have contrived for that end, and the only one I think capable of succeeding ?”

They looked at each other, and smiled at my simplicity. Emilius thanked me ingenuously for my receipt, but said, he believed Sophy had a better ; and for his part, that was sufficient. Sophia approved of what he said, and seemed to have the same confidence. Yet, notwithstanding her raillery, I thought I could discern some curiosity in her countenance. When I observed Emilius, his sparkling eyes were feasting on the charms of his bride ; that was the only object to which he seemed to pay attention ; and as for my discourse,
it

it gave him no manner of concern. I smiled in my turn, and said to myself, I shall presently be able to render him attentive.

The difference in these emotions is almost imperceptible, and yet points out a very remarkable distinction in the two sexes, quite contrary to the vulgar notion, viz. That men, generally speaking, are less constant than women, and sooner surfeited with success in love. A woman quickly foresees the fickleness of man, and it gives her uneasiness; this is also what renders her susceptible of jealousy. When the man's affection begins to slacken, the woman, desirous of keeping him steady, is obliged in her turn to behave to him with the same obsequiousness, as that by which he formerly won her good graces: She weeps, and humbles herself in his presence, but rarely with the same success. Hearts are gained, but seldom recovered, by an affectionate behaviour. I return to my receipt against the cooling of love in the conjugal state.

“ It is an easy and simple receipt, (said I); it
“ requires no more than to continue to be lovers,
“ after you are married.” “ Indeed, (said Emilius
“ smiling), we shall not find that difficult.”

“ More difficult, perhaps, (replied I), than
“ you imagine; I beg you will permit me to ex-
“ plain my meaning.

“ Bonds that are made too tight, are apt to
“ break. This is the case of matrimony, when-
“ ever we would tie the knot too fast. The fide-
“ lity it imposes on both sides, is the most sacred
“ of all duties; but the power it gives to each over
“ the other, is too great. Constraint and love
“ seldom associate; and pleasure will not bear
“ command. Do not blush, O Sophia, nor
“ think of retiring. God forbid I should give
“ offence to your modesty; but the subject I am
“ upon, is no less than the felicity of your whole
“ lives.

“ lives. For so important a view, deign to hear
“ such discourse between a husband and father, as
“ you would not bear from any other person.

“ It is not so much the enjoyment, as the sub-
“ jection, that satiates in matrimony; this is the
“ reason that a man preserves an affection much
“ longer for a kept mistress, than for his wife.
“ How came the soft caresses of love to be made a
“ duty, and the most engaging proof of affection
“ to be converted into a right? It is the mutual
“ desire that forms the right; nature knows no
“ other. The law may restrain, but cannot extin-
“ guish this right. The pleasure of love is of it-
“ self more engaging; and is it to derive from
“ dull restraint, a force which it could not receive
“ from its own charms? No, my children, in the
“ matrimonial state the hearts are tied, but the
“ bodies are free. You owe fidelity to each other,
“ but not complacency. Neither of you is per-
“ mitted to violate the vow of fidelity; but nei-
“ ther of you is obliged to go against inclination
“ in complying with the other's desires.

“ If it be therefore true, my dear Emilius, that
“ you would willingly continue in the character of
“ a lover to your wife, let her be always your
“ mistress and her own; be a fortunate, but re-
“ spectful lover; obtain all from affection, and
“ exact nothing from duty; and let the smallest
“ favours be always considered, not as a matter
“ of right, but as a gracious indulgence. I am
“ sensibly that modesty avoids formal concessions,
“ and requires to be subdued; but can a true lover,
“ who has any delicacy of taste, be mistaken in
“ regard to the tacit consent? Can he be ignorant
“ of the time, when the heart and eyes are ready
“ to grant, what the lips pretend to refuse?
“ Let each of you have the power of your person
“ and caresses, and be at liberty to dispose of them
“ only when that is agreeable to both? Remember,

“ that

“ that even in matrimony the pleasure is not law-
“ ful but in the case of mutual desire. Be not
“ afraid, my children, that this law will keep you
“ at any distance; on the contrary, it will prevent
“ satiety, and render you more solicitous to please.
“ Confined solely to each other, nature and love
“ will always bring you together.”

Upon my proposing these conditions, Emilius began to be vexed, and made strong objections; Sophia blushing, held her fan over her face, and said not a word. The uneasiest of the two does not perhaps complain the most. I insisted however upon the terms I proposed, and made Emilius ashamed of his indelicacy: On the other hand, I engaged for Sophia that she would sign the treaty. I challenged her to speak; uncertain whether she would dare to contradict me. Emilius, uneasy and confused, consults the eyes of the young bride; sees her embarrassed; and, by her languishing looks, is convinced he may safely confide in her goodness. He throws himself immediately at her feet, and with transport kisses her hand, then swears, that except the promise of fidelity, he renounces all other right over her person. “ My
“ dear spouse, (said he), be thou the directress of
“ my pleasures, as thou art the mistress of my
“ life, and of my destiny. Should thy cruelty cost
“ me my life, I still would resign to thee every
“ right I hold most sacred. I am willing to owe
“ nothing to thy complacency, but all to thy
“ affection.”

Honest Emilius, make thyself easy; Sophia has too noble a soul ever to suffer thou shouldst die a victim to thy generosity.

At night, upon going to retire, I said to them, with all the gravity imaginable: “ Remember,
“ you are both at liberty, and that there is no such
“ thing as conjugal duties between you; take my
“ word, let there be no false complaisance. E-

“ milius

“ milus, will you come away? Sophia gives you
 “ leave.” Emilius is enraged, and ready to strike
 me. “ And you, Sophy, what say you? Must I
 “ take him away with me?” The little dissembler
 blushing, says, Yes. How charming, how sweet,
 an untruth; more expressive of her mind, than if
 she had given a formal denial!

The next day Man is no longer charmed
 with the idea of happiness; his taste, his heart, are
 corrupted by vice. He is grown insensible to an
 affecting scene, and incapable of contemplating
 true beauty. O you who form your judgement
 of conjugal pleasures, from viewing too happy lo-
 vers immersed in the bosom of delight, how faint,
 how imperfect are all your ideas? You have be-
 held only one half, and that the most indelicate, of
 the transports of love; the softest scenes are yet to
 come. Have none of you ever yet gazed on a hap-
 py pair, just united under Hymen’s auspicious
 bands, stepping forth the nuptial bed, and ex-
 pressing, by their chaste and languishing looks, the
 exquisite pleasures they have lately tasted, the de-
 lightful confidence of mutual innocence, and the
 sure persuasion of spending all their days in that
 thrice happy and ecstatic union? This is the most
 engaging object that can possibly be exhibited to
 the heart of man. This is the true picture of con-
 jugal felicity! Yet you have often beheld the scene,
 without observing it, because your hearts are har-
 dened, and no longer sensible of the delicate im-
 pressions of love. Sophia, quiet and happy, spends
 the day in the arms of her tender mother, indul-
 ging soft repose, after a night enjoyed in the arms
 of her husband.

The day following, I perceived some alteration
 in the scene. Emilius assumed an air of discontent;
 but I saw through the affectation, and could dis-
 tinguish so much fondness and submission, that I
 apprehended no bad consequence. As for Sophia,

she was more cheerful than the preceding day; her eyes sparkled with content and satisfaction. She appeared most charming in company with Emilius, and even displayed new allurements, with which he he seemed to be rather displeased.

These changes, though almost insensible, did not escape my notice. Being uneasy about it, I took Emilius aside, and found that to his great dissatisfaction, and notwithstanding all the remonstrances he could make, Sophia had obliged him to lie the preceding night in a separate bed. The haughty bride was impatient to assert her right. They came to an explanation before me; Emilius complained very bitterly; Sophia joked; but, at length, perceiving he was very near being angry, she cast a most languishing look at him, at the same time she squeezed me by the hand, and pronounced this single word, but with such an accent as pierced my very soul: *ungrateful!* Emilius was so stupid, as not to conceive her meaning. But I understood her, and therefore taking Sophia a little aside, I spoke to her in the following manner:

“ I perceive (said I), the reason of this capricious behaviour: it is impossible for any one to have more delicacy, or to apply it more properly. My dear Sophia, make yourself easy; I have given you a man for your husband; be not afraid to take him with the imperfections of humanity; you have had the first fruits of his youth; he has bestowed it no body else, and he will preserve it a long time for your sake.

“ I must explain to you, my dear child, the view I had in our late conversation. Perhaps you looked on it only as a contrivance to husband your pleasures, in order to render them more durable. O Sophy! there was another design on my side, more worthy of my attention.

tion. By making Emilius your husband, he is
become your chief; it is your business to obey
him, for so it was ordained by nature. When
the wife resembles Sophia, it is proper the husband
should be under her direction and influence;
and this is also a law of nature: it was
with a view of giving you as great an authority
over his heart, as the superiority of his sex gives
him over your person, that I appointed you the
directress of his pleasures. It will cost you
some painful denials, but you will have the command
of him, if you know how to command
yourself; and what has passed already, convinces
me, that this most difficult art is not superior
to your courage. You will long reign over his
heart by love, if you bestow your favours with
a sparing hand, and know how to improve them.
Would you desire to see your husband constantly
at your feet? Keep him always at some distance
from your person. But let your severity
be seasoned with modesty, and not with caprice;
let him see you reserved, not fantastic: take care,
that, in endeavouring to secure his love, you
do not make him doubt of yours. Gain his
affection by your caresses, and his respect by
your denials; let him honour his wife's chastity,
without having reason to complain of her
difference.

Thus it is, my dear child, you will acquire his
confidence; thus he will listen to your advice,
consult you in his affairs, and come to no
resolution without taking your opinion. Thus
you may be able to reclaim him whenever he
goes astray, and to bring him back by gentle
persuasion; thus in fine, you may become amiable,
in order to render yourself useful, and
make coquetry subservient to virtue, and love
to reason.

Do not however imagine, that you will al-

“ ways reap advantage from this art. Whatever
“ precaution you may use, pleasures, and especially those of love, are worn out by enjoyment.
“ But when love has been of long continuance,
“ a pleasing habit fills up the void, and an endearing confidence takes place of the transports
“ of passion. Children are apt to form as strong
“ a tie between the parents, as love itself.
“ When you cease to be Emilius’s mistress, you
“ will be his wife and his friend; you will be the
“ mother of his offspring. Then, instead of your
“ first reserve, let there be the greatest intimacy
“ between you; let there be no more separate
“ beds, no more denials, nor whimsies. Be in
“ such a manner his better half, that he shall not
“ know how to live without you; and that whenever he is gone from your presence, he shall
“ seem to be absent from himself. You who behaved so well in the management of your father’s family, do the same in your own. Every
“ man that loves to be at home, is fond of his
“ wife. Remember, that if your husband enjoys
“ domestic happiness, you will be a happy woman.
“

“ With regard to the present affair, be not so
“ severe to your lover, he deserves more complaisance. He would be offended at your delicacy;
“ be not so tender of his health, at the expence of
“ his happiness; and consult your own. You
“ must not expect disgust, nor check desire; you
“ are not to refuse, merely for the sake of refusing, but to heighten the value of your favours.”

Then bringing them together again, I said in her presence to the bridegroom: “ You must submit to the yoke you have laid on your own
“ shoulders. Endeavour to merit its being made
“ light to you. Especially, sacrifice to the Graces,
“ and do not imagine to make yourself more
“ amiable

“ amiable by appearing offended.” The peace was not difficult to conclude, and the reader may easily guess the conditions. The treaty was signed by a kiss; after which I said to my pupil, “ Dear
“ Emilius, a man has need of counsel and direction
“ during his whole life. I have hitherto used my
“ best endeavours, to perform this duty towards
“ you; here my career terminates; and I enter
“ upon another. I now resign the authority with
“ which you have intrusted me; and from hence-
“ forward, here is your governour.”

By degrees their first delirium subsided, and they began to taste the more tranquil charms of the married state. Happy lovers! worthy consorts! To pay due honour to their virtue, and to give an idea of their felicity, would require a history of their lives. How often, upon beholding the effects of my tender care, has my heart beat with rapture! How often have I clasped their hands within mine, blessing Providence for his goodness, and heaving the most ardent sighs to heaven! How many times have I pressed my lips to those hands so closely united! With how many tears of joy have I bedewed them! They, in their turn, were affected, and shared my transports. Their aged and respectable parents seemed to enjoy a second youth in that of their children; they began in some measure a new life in them; or rather to know the real value of life; they cursed their former opulence, which had hindered them, when of the same age, from enjoying so blissful a state. If there be any true felicity upon earth, it must be in the lonely spot to which we are now retired.

At the expiration of a few months, Emilius came one morning into my room, and embracing me, said, “ O my master, congratulate your child,
“ he is in hopes to have soon the honour of being
“ a father. How arduous a task we have to un-
“ dergo, and how greatly we shall stand in need

“ of

“ of your assistance ! But God forbid I should
“ trouble you with the education of the son, after
“ you had finished that of the father ? God forbid
“ so sacred, and so agreeable a duty, should ever
“ be taken out of my own hands, even were I so
“ fortunate, as to make so good a choice, in that
“ respect, as my parents. But stay to instruct the
“ young preceptor. Give him your direction and
“ advice ; you will find him docile ; for so long as
“ he breathes, he will want your assistance. I want
“ it indeed now more than ever, when I am enter-
“ ing upon the functions of humanity. You have
“ fulfilled your duty ; teach me to imitate your
“ example : but it is time you should take your
“ rest.”



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